

THE ROYAL
SUFFERER.

3456 c.3

A
MANUAL
OF
MEDITATIONS
AND
DEVOTIONS.

By T. K. D. D.

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TO THE
KING.

Great Sir !

PErmit me, I beseech You, to lay at your Royal Feet this small Manual, which has no other design but the Supporting of Your Sacred Majesty, and Your Faithful Friends and Adherents under those Calamities which Your Majesty has born with so much Magnanimity, Patience, and Christian Resolution, that it shews You to be the Heir not only of Your Royal Father's Crown, but of his Afflictions and Sufferings; Exerting the like Constancy and Courage under them, as that blessed Martyr did. 'Tis true, indeed, Your Royal Father was a Protestant and Liv'd and Dy'd in & for that Profession; and I could heartily wish that your Majesty was so too: For then we might quickly hope to see an end of our present Miseries in a short time. But tho' so great

TO the KING

great a Blessing be deny'd us, yet shall my Loyalty and Duty approve it self the same, as if You were so: for I cannot conceive (what ever some may think) that Your Majesty's being of another Perswasion than myself, can discharge me from my Allegiance to You. And I hope Your Majesty will not the less regard what I have here Written, because I profess my self, as I always did, to be a Member and an Unworthy Son of the Church of England: For as it has always been my Judgment, that he that Believes, Lives, and Prays according to the Rules that Christ has given us, is a True Christian, and a happy Man; so I believe that the next way to Heaven is not to look after Controversie, but Conscience; and to spend our Zeal and Time not in being Contentions, but Religious: And therefore where-soever I live in the Christian World, whether East or West, it is not my being a good Scholar that will make me happy, but a good Christian; not a Learned Disputant for Christ, but a Devout Servant to him. Nor the being of such, or such a Party or side in the Church, but a True Member of his Body.

AND

To the KING.

AND if Your Majesty wou'd Vouch-
safe to bear with me a little, I cou'd easily de-
monstrate this to be the most Safe Way: For,
if I am Regenerated by the holy Spirit, and
made a Christian by true Baptism, believing
the Scriptures; can it with any Colour of
Reason, be Suppos'd that I shall suffer Dam-
nation for not equally Believing Traditions?
And if I make Conscience to serve and Wor-
ship GOD, can it be thought I shall Perish
for not Worshipping Images? If I pray
to GOD, as our Blessed Saviour hath taught
me, saying, Our Father &c. Who can
think I should incur the Sentence of Dam-
nation for not Invocating Saints and An-
gels? And if I receive the holy Communion of
the Body and Blood of Christ, in both kinds
according to Christ's Institution, as even the
Roman Church Confesses, who can believe
I shall be damned, because the Cup is taken
away by a Council?

THESE things I urge with all humili-
ty, only to let Your Majesty see what reason I
have to believe the Protestant Religion to be
the most safe Way: And if through the
Divine Blessing they should be made Effic-
acious, to cause Your Majesty to Return to,

To the KING

and Embrace the Religion professed unto
Death, by Your Royal Father, for whom I
am sure You have so justly a great Venera-
tion. it wou'd be the Joy and Rejoycing of all
Your People; and wou'd open a Door of hope
to 'em, even in this Valley of Achor.
But if for our Sins, we shall still be deprived
of so great a Blessing, it is yet our Duty to
submit to the Sovereign Will of our Almighty
Maker, and to continue our Loyalty to Your
Majesty, praying, That the Divine Good-
ness wou'd graciously support You under
those great and many Troubles wherewith
it has pleased Him to Exercise You here;
and at last to Translate You to a brighter
Crown. even a Crown of Immarcescible Glo-
ry. Which is the Daily and Earnest Pray-
er of,

Your Majesties most Loyal,
Faithful and Obedient
Subject and Servant,

T. K.

INTRO.

I N T R O D U C T I O N.

HAVING with grief of Heart, observed that Uninterrupted Series of Afflictions that has now for some Years attended one of the most Royal Families in *Europe* (to which I have the honour to be particularly related, and thereby am involved in their common Fate, my self having run the same Risque with that of my Royal Master, and suffered the Loss of all as well as he) I have thought it my Duty, by Ensuing Meditations, to cast my Mite into the Royal Treasury, and by considering the Vicissitude and Uncertainty of all Sublunary States and Things, to offer some Support under that weight of Sorrow, which a Mind less Magnanimous than that of our Great Master, would have sunk under long ago.

AND since the Holy Scriptures do inform us, that *Afflictions rise not out of the Ground, neither does Trouble spring out of the Dust.* It will not be unnecessary to

A

inquire

inquire into the Cause from whence our great and sore Calamities arise; for as in the Case of a Diseased Body, to know the Cause from whence the Morbifick Affect proceeds, is accounted half the Cure so if by a thorow search we can come to know the Cause why it has pleas'd the Sovereign Majesty of Heaven to Bring and to Continue these Calamities upon us, it may, (accompany'd with the Divine Blessing) go a great way towards the Removal of them? There being nothing more certain, than that the way to have our Offended Maker reconcil'd unto us, is *To search our Hearts, and try our Ways, and to turn unto Him against whom we have sinned;* and so may we hope He will have Mercy upon us, and say to the proud Waves of Affliction that have so long been rolling over our Heads, *Thus far have ye gone, but ye shall proceed no farther and here shal your prond Waves be stopped:* For the same GOD that puts a stop to the Raging of the Sea, can soon put a Period to the Rage of the People, and bring back our Captivity as the Streams in the South.

NOW since the Loss of what we formerly Enjoy'd, is that which makes us the most Uneasie, and gives us the greatest Disquiet. I will first Endeavour to remove it, by giving you a Scheme of the Vanitie and Emptiness of all those things ; and consequently that it is not worth our while to afflict our selves for the Loss of that which is so Fading and Transitorie in it's own Nature, and when Enjoy'd in its greatest Advantages, adds so very little to our happiness : Which things are properly reducible to three Heads, viz. *Honours, Riches, and Pleasures*, which I shall distinctly consider in Meditations upon each. And that what I write may be the more effectual to the End for which it is written. I shall Address my self to the Divine Majesty for a Blessing thereupon.

A PRAYER.

O Most Gracious and Blessed G O D,
 who art the Source and Fountain
 of all Blessings, without whose Gracions In-
 fluence the best of all our Performances will
 neither bring glory to thee, nor Profit to our
 selves, Look down, we pray thee, in Mercy
 upon us, and let this Work be so attended
 with thy Blessing, that it may be Efficacious
 through thy Grace, to take off our Hearts
 and Affections from the love of those things
 of which thou hast justly depriv'd us for
 our Sins; that so we may now with more
 earnestness and intenseness of Soul, seek
 after those things that cannot be taken from
 us; to which end, we pray thee, shew us
 the emptiness of all present things, whether
 they be Honours, Riches, or Pleasures; and
 that Thou only art that chief Good which
 alone can satisfie our Souls: Hear us, O
 Lord, and help us, for Jesus Christ his
 sake: And let these Words of our Mouths
 and Meditations of our Hearts, be accept-
 able in thy sight, O LORD our GOD and
 our Redeemer.

Meditation

MEDITATION I.

Of the Vanity and Uncertainty of Honour.

TH E R E is certainly nothing so convincing as our own Experience ; and if we truly consider it, it is no small Advantage, that we reap even by our Losses, if thereby we come to be convinc'd of the Vanity of that which we have lost. For such is the Deceitfulness of our Hearts, and the Corruption of our Natures, that while we are in the Possession of any outward Good, we are loth to let it go; and tho' we find no real Good in it, we are yet so much pleas'd with it, as to endeavour with all our Might to retain it : And let us hear from the Ministers of G O D's Word never so long and learned Harrangues of the Vanitie and Uncertaintie of them, we are unwilling to believe them. But when the Storm of G O D's Anger is come upon us, and the Tempest of his Wrath has cover'd us, and taken from us, our King, our Queen, our Princes and Nobles, all our pleasant
and

and delectable things ; we by our own Experience come to see that Honour is but an Empty Puff of Air, that it is only *Vox & preterea nihil*, a Voice and nothing else, and that *all is Vanity and Vexation of Spirit.*

B U T to come a little more particularlie to shew the Vanity of Honour: What Certainty is there in that which consists in Popular Applause, and depends on the breath of the Vulgar? Well may it be compar'd to Wind, for with every Wind it changes: Did not the common People change their Notes like the Wind, even to our Saviour himself? How did they cry *Hosanna* one Day, and the next *Crucifixe him*? Now the Blessed Jesus is esteem'd a *Prophet* by 'em, and anon reputed a *Samaritan that hath a Devil.* Nor had his Followers less Experience of the Inconstancy of the People: when *St. Paul* escap'd Shipwrack, and was cast upon the Island call'd *Melita*, a Viper fasten'd on his hand, which made the People take him for a *Murderer*; but when they saw him shake it off, without doing him any harm, they chang'd their

their Minds and said he was a God. And the same St. Paul, accompanied with Sr. Barnabas, were at another time first honoured with Paganish Devotion. as tho' they had been *Jupiter* and *Mercury*, and soon after stoned. as tho they were Malefactors. Again, St. Paul and *Silas* were one time imprison'd in the lowest Dungeon at *Philppos*, and afterwards Honour'd and Ador'd of the same Goaler that was their Executioner: Even as our Blessed Lord was honour'd of the same *Judas* that was his Betrayer, and of the same *Pilate* that was his Condemner. How lamentable was the Case of *Zedekiah*, who of king of *Judah*, was made a Captive to the King of *Babylon*, and put in Chains; he had indeed for a short time his Eyes spared, but it was only that he might behold the Dreadful Slaughter of his Children, and then the Light of his Eyes was obscur'd in utter Darkness: O lamentable Vicissitude of Worldly Honours! When Crowns and Scepters are tumbled under Foot! And Royal Blood is shed like Water on the Ground, that can't be gather'd up again! How soon

was

was *Pharaoh* tumbled from his Trium-
 phal Chariot, (when he pursu'd the
Israelites) and was made Food for Fishes,
 and all his Pomp lay buried in the Sea !
 The like unhappy, but just Fate, betel
Adonibezeck, who from a great and a
 Puissant King, was disgracefully mangled
 in his Hands and Toes, and forc'd to Eat
 such Crumbs as fell under the Table, like
 a Dog. And *Agag* likewise, another
 Royalet, was hewn in Pieces like an
 Ox, even when he thought the bitterness
 of Death was past. And *Jezabel* (who
 well deserv'd her Fate) tho' a great
 Queen her self, and a Kings Daughter, was
 Eaten up and gnaw'd by Dogs like Carri-
 on. Nay, the great *Nebuchadnezzar*, that
 Universal Monarch of *Chaldea*, whilst
 he was hugging of himself in his own
 Happiness, and Contemplating the Glory
 of his Kingdom, and the honour of his
 Majesty, was turn'd out of his Pallace,
 and forc'd to graze like a brute Beast in
 his own Park. See here the Instability of
 Worldly Honour ! And what prodigious
 changes a moment can produce ! When
 from the highest Pinacle of Glory, a
 Migh-

Mightie King whom all the World obey'd
is turn'd a grazing with the very Beasts :

NOR do we find that prophane Histories are wanting in producing Numerous Examples of the Uncertainty of Worldly Greatness, and how Airy a Nothing the Breath of Honour is : Of which one fatal Instance is that of the great *Bajazet* the Emperor of the Turks, who like a Wolf, or some wild Beast of Prey, was carried up and down by Conquering *Tamberlain*, in an Iron Cage, and expos'd to that Contempt which he thought worse than Death, and therefore to release himself, he knock'd out his Brains against the Bars of the Cage in which they kept him. *Valerian* the Emperor was another Instance likewise who as a Slave and Vassal to *Sapores* King of *Persia*, was forc'd to hold his Stirrop whilst he got up on Horseback, as tho' he had been Pope. And even amongst Christians, *Frederick* the Third, one of the best of Emperours, was Trod upon by *Alexander* the Sixth, one of the worst of Popes, in *St. Mark's Church* in *Venice*, as if he had been an Asp or an Basilisk, the
Pope

Pope most Blasphemously using these Words, *Thou shalt tread upon the Lyon and the Adder, the Young Lyon and the Dragon shalt thou trample under feet.* Nor is it without a just Compassion to be remembered, that the Emperor *Mauritius* had his Empress and his Children slain before his Eyes, by that Bloody *Phocas*, his Servant, who, after he had slain his Master, and usurp'd his Empire, was Countenanc'd in all his Villany by the Pope, because he stil'd him Universal Bishop. This sudden change of Fortune likewise, besel the Aged *Priam* King of *Troy*, and *Paleologas* the Emperor of *Constantinople*, when those two Famous Cities were destroyed, the one by the *Greeks*, the other by the *Turks*: These and many more Great Ones in the World have been suddenly thrown down from the Top of all their Worldly Glory, to the most Abject condition; and cast, as was threatned to *Capernaum*, from the Heaven of highest Exaltation, to the Hell of lowest Confusion.

BUT we have no need to cross the Seas for Examples of this nature; our own

own Chronicles afford us fatal Instances :
 Witnesses *Edward* and *Richard* the Se-
 cond both Kings of *England* ; who found
 by a too sad Experience, there was but a
 small distance between the Prisons and
 the Graves of Princes. ----- And to come
 nearer to to our Times, I need not que-
 stion but there are many still alive, who
 can remember *Charles* the First, the Po-
 tent Monarch of Three Opulent and once
 Flourishing Kingdoms, O'ерcome by His
 Rebellious Barbarous Subjects, and shed-
 ding, at His own Pallace-Gates, His
 Royal Blood upon a Scaffold by the Hang-
 man's Hands.--- This is indeed too sad
 an instance of the Uncertainty of World-
 ly Honours ! To see the Fountain
 of it thus barbarously Butcher'd under
 a pretence of Justice, as if he had not
 been the Lord's Anointed ! The very
 thoughts on't fills my Soul with hor-
 ror, so that my Trembling Hand can
 hardly hold my Pen ; and I cou'd even
 wish my Head were Waters, and my Eyes
 a Fountain of Tears, that I might weep
 Day and Night, for the Unimely Tra-
 gick Fall of this Illustrious Martyr : and
 well

well may He be call'd so, since He Dy'd for His so firm Adherence to the Church of *England*: Yet neither the Sacredness of his Majestie, which in His lowest Ebb of Fortoune, shin'd brighter than the Diadem He wore, nor all His God like Innocence, were able to preserve Him from being made a Victim for His People; nor hinder the Breath of our Nostrils, the Anointed of the Lord, from falling into the hands of the vilest of Men. Well therefore might *Solomon* say, *There is one Event both to the Righteous and the Wicked, and that no man can know Good or Evil by any thing that is before him in this Life: For we daily see the Race is not to the Swift, nor the Battle to the Strong, nor Bread to the wise, nor Riches to the Men of Understanding: But Time and Chance happens unto all.*

BUT whither has my Grief Transported me? The consideration of the Father's Death, has kept me from Deploring the unhappy Fate of His Son, my Royal Master; who is yet a fresher Instance of the Mutability of Worldly Honours; who from all the Pomp and Splendor of a
Crown

Crown, with which we have seen His Royal Head incircled, has been forc'd to seek for shelter in a Foreign Country, and live upon the Alms of others: And that the Church of *England*, (who until now has had no Blot upon her) shou'd be concern'd in such a Revolution, even that Church for whom His Royal Father dy'd a Martyr, is that which most of all amazes me

BUT this abundantly confirms this Truth, That no Estate of Man on this side Heaven, is free from Mutability and Changes; And sufficiently shews how vain a thing it is for any Man to place his Felicity, and Happiness in Eminency of Dignity and high Exaltation, since in the Twinkling of an Eye all humane Glory may be laid in the Dust, and the Sun of Honour either Set, or Eclips'd, or Clouded in. Ignominy and Disgrace; As the hot gleaming Sun oft turns into a sudden Storm; Like the Honour of Proud *Haman*, that was taken from Feasting with the King and Queen, and immediately hang'd upon the Gallows.

AND as the slipperiness of Honour is always an allay to the Enjoying of it,
and

and extreamlie debases and lessens its value; So likewise is the little satisfaction it gives us when we do Enjoy it: What Content did it give *Haman*. tho' he was the Kings peculiar Favorite, and that his Seat was set above all the Princes of *Persia*, and reverenc'd and bow'd to, by all the Kings Servants? So far was he from being Contented with the Honour that he had, that he never Enjoy'd it; It availed him nothing, because *Mordecai* the Jew did not bow to him and give him reverence. Honour is very apt (unless it be kept within due bounds by supernatural Grace) to puff up the Minds of Men, so that they often forget both God and themselves; They are ready to think of themselves above what they ought, when they find that all Mens knees are bowing down to 'em. *Herod* found Honour a very fatal thing to him; when the People honour'd him, and cry'd 'Tis the Voice of a God! He was so impious to take that Honour to himself, and gave not God the glory; and therefore God soon made him know he was a mortal Man; for he was immediately

smit-

Smitten with Worms and Dy'd, and all
 his Honour was cover'd with the great-
 est Ignominy. It indeed renders a Man
 more unsafe, for the higher any Man is
 plac'd, the more Enemies he has, and the
 more he is liable to be attack'd; Yea, the
 more obnoxious he is to those that seek
 his ruine. The lofty Oaks are sooner
 ruin'd by the stroke of Thunder, than
 the humble Shrubs: He that stands up-
 on a Pinnacle, tho' he may be gaz'd at by
 the Crow'd, stands more unsafe than he
 that walks upon the ground, and passes
 unobserv'd. *Solomon* tells us, That Ho-
 nour is not seemly for a Fool, and yet it of-
 tentimes becomes their Portion. When
 Men are laden with much Honour, they
 have need to be well Balass'd with Wis-
 dom, lest they be Over-set. Besides, what
 Satisfaction is there in those things of
 which we can have no Assurance of En-
 joyment? What Comfort can a Man
 take in a House, when he is but a Tenant at
 Will, and may be turn'd out, at the Plea-
 sure of his Landlord, at an Hours war-
 ning? What Content has he that Pitch-
 eth his Tent on the Sand, ready to be
 wash'd

wash'd away with the rolling of every Sea? And what greater certainty is there in Honours, which like the Spokes of a Wheel, are now Uppermost, and immediately after at the Bottom? How often have we seen the Sun shine bright and gloriously; when the next moment, thro' the interposing of some envious Cloud, 'tis muffled up in Darkness. There also is another thing that makes Honour less Honourable; And that is, when it is not honourably obtain'd; For if Honour be worth any thing, it is when 'tis the Guerdon and Reward of Vertue: 'Twas this that made at first a Difference among Men: Those that had done great things for the Publick, and deserv'd well of their Country, had a peculiar Mark of Honour put upon them, as the just Reward of their Merits; And this it was that made 'em truly Honourable. But afterwards, as Men degenerated more and more, so Honour became Mercenary, and thereby lost its Value: And that indeed has been the chiefest cause of Envy's Lacquying after it: For when Men were prefer'd above their Brethren, whose Worth and Merit came far

far short of theirs, they straight way Envy'd 'em, as Men unworthy of the Honour they possess'd : what Honour can we think that Man deserves, who by Extortion and Oppression has amass'd together a vast Sum of Money, and with that Money purchas'd Honour? It must surelie be an ill Purchase that's encumbered with a Curse; and that Honour cannot but prove ruinous, that's built on Ruines.

I do confess I have been much affected when I have considered how some Persons very meanly born, Sons of the Earth and taken from the Dunghil, have been raised from their Original Dust, and set up with Princes : Such were *Maximinus*, *Probus*, *Aurelius*, *Pertinax*, and others ; who from common Souldiers became Emperours, *Jephthah*, and *Abimelech*, tho' Bastards, were both Renowned Generals, and famous for their Arms ; and the *Norman Duke William*, whom we call *William the Conquerour*, was one of the same Classis. So likewise *Peter Comestor*, *Gratian* the Collector of the Decretals, *Lumbard* the Master of the Sentences, first Founder of School Divinity, were all the

Bastards of Nuns, and all Famous for Arts : *Agathocles* was the Son of a Potter, *Abdolominus* a Gardiner. *Iphicrates* and *Marjns* meanly born, and yet came to be Kings of *Sicily*, *Syria*, and great Potentates. And what shal we say to *Saul* and *David*, of whom Sacred Writ tells us, *His adde Saulum & Davidem. A fines & Oves passenter ad Regnum pervenientes* ; the one was taken from seeking Asses, and the other from following of Sheep, and advanced to the Kingdom, 1 *Sam.* 9. and 16. How strange was the Exaltation of *Cosmus de Medices* of *Flurence*, whom *Machiavel* in his *Florentine History* tells us, lived all his Youth obscure and miserable ; when on a sudden the Sun of his Glory shined forth, as from under a Cloud ? How was *Huniades* fetched out of a Prison, and *Henry* the Third, of *Portugal*, out of a poor Monastery, to be Crowned Kings ?

THESE are so many Instances of the great Uncertainty that all Men meet with here in their pursuit of Honour : Some are the Favourites of Providence, and from a mean Condition raised to the highest

est Pinacle of worldly Glory ; whilst others from the Summit of their hopes, have in a Moments time been thrown into Despair, and all the glittering Brightness of their Crowns have only served to light 'em to Destruction.

AND yet tho' most Men so unweariedly pursue this gaudy Idol Honour, let us a little now consider what 'tis they are the better for't. And one would think that those whom Nature sends into the World with Crowns upon their Heads, and Scepters in their Hands, that from their Birth are placed in such a Sphere of Glory that they have nothing more to wish for, have all the cause that may be to esteem themselves happy : And yet if we Enquire of them, whether the Dignities that they Enjoy, and the high Station they are in, has made 'em happy : They'll tell us the quite contrary. No Good whatever can make a Man happy, without it be permanent and lasting ; and whatever 'tis that is not so, must needs leave the Soul short of Happiness : And that Honours, I mean Worldly Honours, are not permanent, is what I have already

dy proved by many, and some too fatal Instances: And yet this is not all, for while they do Enjoy 'em, they find their Crowns are lined with Care, and sometimes made of Thorns; nay, oftentimes the Scepter that they Weild proves but a Reed: and cannot be depended on. And can we think such Crowns and Scepters can Cure the Chagrin of the Mind, or keep off Cares and Griets from hovering about 'em? No, on the contrary, it is the Crown that brings 'em, and the Scepter that attracts 'em. *O Crown, said the great Persian Monarch, He that did but know how heavy thou fittest on the Head, would hardly take thee up, tho' he shou'd meet thee on his way.* This Prince gave Law to the whole World, and each Mans Fortune was what he pleased to make it, and therefore to appearance cou'd give to every Man content; and yet he here confesses he wanted it himself. And what better Account can the rest give us, if they will speak their Minds impartially? And here I will not ask of *Dionysias* the Tyrant of *Sicily*, who was more content with

with a handful of Twigs, to Whip the little Children of *Corinth* in a School ; than with the Scepter wherewith he had beaten all *Sicily* : Nor will we ask of *Sylla*, who having robb'd the common wealth of *Rome*, (which had her self before robb'd the whole World) never found means of Rest in himself : Nor, to come nearer home, will we Enquire of *Charles* the Royal Martyr, the lusture of whose Crown did only serve to Tempt his Enemies, not only to take it from his Head, but even to take his Head off too ; and whose Scepter was too weak to overcome the Force of Armed Rebels : Nor will we ask of his two Exil'd Sons, of which the Eldest endur'd twelve years of Banishment ere he Enjoy'd his Crown ; and he who still survives, warn'd by his Royal Fathers Tragick End, was forc'd to fly for Refuge to a Neighbouring Monarch, whose Generous Goodness has ever since supported him. It is of none of these Unhappy Princes that we will ask what Happiness they found in Honours : But surely *Solomon* may very well be Esteemed Capable of giving the best
An-

Answer to this Question ; who had arriv'd to all the Honour that the World is capable of giving, both with respect to his singular Wisdom, which without doubt made him a very competent Judge of this matter ; as well as for that vast Affluence of Riches which he had amass'd together ; and more especially for that largeness of heart he had to make use of it : And yet this is the *Summa Totalis* of all his Honour and Glory, That *all is Vanity and Vexation of Spirit.*

BUT because we will have more than one Mans Opinion, let us ask of the Emperor *Augustus*, who Peaceably possess the whole World, and we shall hear him bewailing his Life past, and among infinite Toils wish for the Rest of the meanest of his Subjects, esteeming that a happy Day that would ease him of his insupportable Greatness, and suffer him to live quietly among the least.

AND if we Enquire of *Tiberias* his Successor, he will tell us, *That he holds the Empire as a Wolf by the Ears ; and that if he cou'd do it without danger of being bitten, he wou'd gladly let it go : Complaining*

plain ing of Fournune for lifting him so high, and then taking away the Ladder that he could not get down.

IF we ask *Dioclesian*, a Prince of great Wisdom and Vertue, in the Opinion of the World; He will prefer his voluntary Banishment at *Solana*, before all the Roman Empire.

AND, to conclude this Head, if we Enquire of the Emperour *Charles* the Fifth, who is generally esteem'd the most happy that hath liv'd these many Ages, He will Curse his Conquests, Victories and Triumphs; And not be asham'd to own, That he hath felt more good in one day of his Solitude, than in all his Triumphant Life.

NOW how can we imagine those happy in this imaginarie Honour and Greatness, who think themselves unhappy in it? And especially, since they profess that Happiness consists in being Lesser, and not Greater. In a word, whatever Happiness Honour and Ambition promiseth, it is nothing else but suffering of much Evil to get more. Men think by daily climbing higher to make themselves

themselves happy, and yet the height whereunto they so painfully aspire, is the height of Milery it self.

BUT having thus consider'd both the Uncertainty and Vanity of Worldly Honour, it is necessary to see what u e is to be made of it, before we proceed any further.

The Soul's Expostulation.

AND now, O my Soul, why shou'dst thou Disquiet thy self for the loss of that which is not worth the keeping? If the Possession of it cou'd add nothing to thy Happiness, what hast thou to complain of, now 'tis lost? Is it not better to enquire what just Title thou hadst to it, than to repine at the loss of it? If thy Honour was the Reward of Vertue, it is still thy own; For whilst the Cause continues, (which is Vertue) the Effect cannt cease; And then thou hast no reason to complain: But if thy Honour came from any other Cause, thou truly never hadst any real Honour, it only was an empty Name, and nothing else. For it is Vertue is the Life and Soul of Honour. Thou oughtest therefore, O my Soul,

Soul, to look well before thou leap'st into the Chair of Honour; or else the higher thou climbest, the lower thou fallest: If Vertue prefer thee, then Vertue will preserve thee: But if Gold or Favour do advance thee, thy Honour is but pinn'd upon the Wheel of Fortune, and when that Wheel shall turn, thy Honour falls, and thou remain'st an everlasting monument of thy own Ambitious Folly. If therefore thou desire O my Soul, to purchase Honour with thy Wealth, consider first how that became thine: If thy Labour got it, let thy Wisdom keep it; If Oppression found it, let Repentance restore it; And if thy Parents left it, let thy Vertues deserve it. For if thou art a Palace, Honour (like the Sun-beams) will make the more Glorious; But if thou art a Dunghil, the Sun may shine upon thee, but it cannot sweeten thee: Thy Prince may give thee honour, but not make thee honourable. The best way therefore, O my Soul, is to despise that empty Nothing which the World calls Honour; and seek after that Honour which none can Rob thee of, or take away; And that is, in a word,

word, to seek the Honour which GOD gives: For they that Honour Him, He has promis'd to honour; whereas they that despise Him shall be lightly esteemed.

A P R A Y E R.

O Almighty and most gracious Lord God, who alone rulest in the Kingdoms of Men, and sufferest one to be plucked down, and another to be set up, as best seemeth good in thy sight: Thou givest, and thou takest away, blessed be thy holy Name for ever. O LORD be pleased in Mercy to look down upon an unworthy Sinner now before thee; And graciously Support me under the present Dispensation of thy Providence, and quiet my Soul under thy Wise and Sovereign Disposal of all Affairs. and make me willing to suffer whatever it shall please thee to inflict upon me; O Lord, make me sensible that thou hast dealt favourably with me, and hast punish'd me less than mine Iniquities deserved: I do confess I have been too much puffed up with that Honour which comes from Man, which therefore I am justly deprived of; and O that now thou wouldst help me to take shame to myself
and

and henceforth to see after that Honour which comes from God only That so unfainedly turning to thee by true Contrition and Amendment of Life, Thou also mayst graciously return unto me, with mercy and with Loving-kindness. Hear O Lord and help, and Answer for the sake of Jesus Christ thy blessed Son, and my alone Saviour : To whom with thee, O Father, and the holy Spirit, be ascribed all Honour, and Glory, and Power henceforth and for ever more. Amen. Our Father, &c.

MEDITATION II.

On the Uncertainty of Riches.

THERE is nothing in the World more certain than the Uncertainty of Riches; therefore it is that the Apostle St. Paul calls 'em *Uncertain Riches* bidding us *not to trust in Uncertain Riches but in the Living GOD.* And tho' there be many in the World that make Wings for Riches, I mean, that Study and Contrive how to spend it, as think they shall never be poor; Yet they need not be so much concern'd about that, and might

might well save themselves that Labour for whether they make them Wings or not, *Solomon* tells us that *Riches will make themselves Wings, and fly away*; yes, says he, they will so far as never to return any more, for they will fly as an Eagle towards Heaven: Riches are such Volatile things, as he compares them to Non-Entities; *Wilt thou*, says he, *set thy Heart on that which is not*? Riches are like Quicksilver, so Volatile, there's no fixing of 'em; for they fly away, when their Possessor think themselves as sure of 'em (having them close Prisoners in Bags and Bolts, under Lock and Key) as the Romans thought themselves of the Goddess *Victoria*, when they clipt her Wings, and Wall'd her within their City. And tho' in this respect also our own Experience is more convincing than a Thousand Witness-
 nesses, yet will it not be amiss to recite some Examples of the Uncertainty and Emptiness of VVorldly Riches; and the rather, that we may see there is nothing has befallen us in the late Revolution, but what has befallen others in former times, who have been better than we:

Now

Now that we are Try'd in the Furnace of Affliction, we may have good hopes of coming forth like Gold, refined and made better; but if we faint in this Day of our Adversity, it will argue our strength is but small.

AND first, The Example of *Job* is illustrious, who was not more Eminent for his Riches than his Piety, which was so very remarkable, that he was the Non-such of his Age, the very boast of Heaven: *Hast thou considered my Servant Job, says the Almighty, that there is none like him, a Perfect and an Upright Man, one that Feareth God, and Escheweth Evil?* What Man cou'd have a fairer Character, especially considering who it was that gave it? And yet this holy *Job*, this Favourite of Heaven, was deprived in one Day, Nay in one Hour, of such an Estate (besides his Children, which were more dear to him than all the rest) in Oxen, Camels, Sheep and Movables, as the greatest Man in the East did not possess the like: And yet *Job* never murmur'd at his Loss, but only made this Inference from it, *Naked we came into the World,*
and

and Naked shall we go out again: The Lord giveth, and the Lord taketh away and blessed be the Name of the Lord. There is at this Day an Illustrious Instance in the World, that has well near Equaliz'd Job in his Afflictions: God grant that he may do it in his Patience and his Piety; and then we may all hope for the like Issue.

BUT to Enumerate more Examples of the Mutability of Riches, is to hold a Candle to the Sun; for who can walk the streets without meeting Variety of Instances? How many Men, who formerly liv'd plentifully, and were in good Esteem for Wealth and Riches, are now reduc'd from a Spring-Tide of Plenty, to the lowest Ebb of Poverty? Neither has this befallen one sort of Men alone, but Men of all Ranks and Qualities, Gentlemen, Merchants, Mariners, Tradesmen, Mechanicks, Citizens and Country-men, Yeomen and Farmers: Those who were formerly as Rich as *Cræsus*, are now as poor as *Conan*; and from a *Dives*, turn'd into a *Lazarus*: And if you shou'd Enquire by what means all this comes to pass, some

Some wou'd inform you 'twas by Ship-
 wrack at Sea, others by Suretyship on
 Land; some by bad Debtors and Politi-
 que Bankrupts, those Pests of Trade, and
 Shopwracks of the Citizens; others by
 Sickness, Physick and Physicians; and
 some by grinding Usury; others by pay-
 ing Forfeitures and double Taxes, have
 been brought to an irrecoverable Con-
 sumption: Some have been undone by
 Careless, Thievish, and Fugitive Ser-
 vants: And even Loyalty, and a sense
 our Duty to God and the King, has
 through the Cunning Craftiness of some
 Men, been made the occasion of Ruining
 many. But besides all these, there want
 not many that have been their own Ru-
 ine; Some by Good (or rather Bad)
 Fellowship; others by great House-keep-
 ing, their Minds being too big for their
 Means; some by Hawks, Hounds, Hor-
 ses, and Whores; these are destroyed
 by their own Lusts, and Eaten by the Wolf
 in their own Flesh; or, as 'tis Fabled
 of *Adæon*, are devour'd by their own Dogs.
 And surely those may well be call'd Un-
 certain Riches, that have so many Wings
 to

to fly away. I had forgot to mention *The* which where it gets the Mastery, proves very Fatal, and in a few hours time makes Beggars of the richest Merchants; of which that dreadfull one in London in the Year 1666. Serves for a thousand Instances. Which shews sufficiently the mutability of Worldly Riches, and what small cause we have of Trusting in 'em.

B U T tho' perhaps some Men may prove more Fortunate, and that their Riches shou'd stay with 'em, as tho' they had been wedded to 'em, not to depart for Term of Life; yet there must be a Separation when they come to dye: For as the Word of Truth, besides our own Experience, infallibly assures us, *The Rich Man when he dyes shall carry nothing away with him, his Pomp shall not descend to the Grave.* And therefore as the Excellent St. Augustine has it, *Vide Viventem cogita morientem, quid hic habet, quid secum tollit. &c.* Eye the rich Man, poise and ponder his Estate, living & dying, to consider what he hath here, and what he takes with him from hence. *Damascene* hath a Notable Fiction of Three Friends, which all professed

felled love to a Man, and the Trial of
 it was this : One Friend would stay
 with him all the time of his Health and
 Prosperity ; that Friend was Pleasure,
 Voluptuousness and Mirth : The Second
 Friend wou'd stay with him in his Sick-
 ness, yea, to the hour of Death, that
 Friend was Riches ; but having brought
 him to the Grave, there it left him : The
 Third Friend goes with him beyond the
 Grave, even to God's Tribunal, and
 pleads for him there, and his Friend is
 God's Fear, and God's Favour : This
 Friend is more worth than all the rest :
 For as for the Second Friend, Riches, that
 leaves us, you see, at the Grave. These
 Friends, saith *Bernard*, either have their
 End before we die, or see our End when
 we die ; either they forsake us, or are
 forsaken of us. We have already heard
 what holy *Job* said, *Naked came we in-
 to the World, and Naked shall we go out a-
 gain* : And the great *Saladine*, the Con-
 querour of *Asia* (a second *Tambrlain*)
 well apply'd it to himself ; for dying in his
 Army, instead of all other Obsequies, he or-
 dered only a Linnen Cloth, a Winding-
 sheet,

sheet, to be carried before him on the
 Top of a spear, throughout the Camp
 with this Proclamation, *Saladine quod*
Reliquum : Here's all that's left of great
Saladina : Ensigns, Trophies, Victories
 Triumphs, are all included in his Linnen
 Rag, the cover for my Dead Corps ; and
 except this, all the rest must remain be-
 hind : Our Houses, Lands,, Wife
 Children, we must shake hands with'em
 all, bid a long Farewel to'em when we
 come to dye. *Gulielmus Parisiensis* com-
 pares those that load themselves herewith
 thick Clay, to a Parcel of Boys that have
 robb'd an Orchard, who after they have
 Eaten what they can, stuff their Pockets
 Sleeves and Coats full, to carry out with
 them ; but at the door there stands one
 that searcheth them, takes all they have
 and sends them away with no more than
 they brought in : The world says he
 is the Orchard ; the Cormorants of the
 World are those greedy Boys ; the Fruit
 stollen, are Riches Ingross'd ; and the Por-
 ter is Death, who makes'em leave it all
 behind'em. It is also compared to a
 poor Man invited to a rich Mans Table ;

he has the use of his Plate to drink in, and of his Silver Spoons to Eat his Broth with, while he is there at the Feast ; but if he presumes to Pocket up any Plate, or to carry away the least Spoon, there is search made by the Porter for what is missing, and it is taken from him with disgrace. We are in the World as in an Inn, saith *Tully* ; and we may use it as our Hosts House, and our Bed room, that proper place to which God hath called us, for the time we lodge ; but we must carry away no Cleaths, no Coverings, except we borrow a Winding-sheet useful only as the Secondine to the Child to wrap us in ; for Excepting this Death as a Common Pyrate, or a Thief, strips us of all the rest.

NOW what Contentment or Satisfaction can we propose to our selves in the Enjoyment of such Uncertain fluctuating Things, Which either ere long will leave us, or of necessity we must leave them. It is surely an Argument of our Minds being plac'd upon Wrong Objects, when we can mourn for the loss of such Flying and Lying Vanities.

The Soul's Expostulation.

DISQUIET not thy self, O my Soul, about the Things of this World; nor set thine heart on that which is not: If thou hadst not lost the World, perhaps thou mightst have lost thy self, in setting thy heart too much upon it. And since God's Word has told thee, *That if any Man love the World, the love of the Father is not in him*; thou hast cause to rejoyce that thou hast lost that, which might (had thou kept it) have caus'd thee to lose the Favour of GOD: And yet what hast thou lost in losing it? Or what didst thou gain by it when thou hadst it, except Trouble and Care? Thou hadst then no more than Food and Rayment, and that thou hast still, tho' thou hast lost thy Riches: When thou hadst most occasion for 'em, then they left thee, and fled away to strangers: Is it not therefore far better to trust in the Living GOD, than in uncertain Riches? For Riches profit not in the Day of Wrath, but Righteousness delivereth from Death. And if thou mak'st it thy chief Business

to seek first the Kingdom of GOD, and the Righteoulness thereof, there is nothing necessary for thee, but GOD has promis'd it shall be added to thee. And wilt thou grieve because thou art depriv'd of Unnecessary Things? Learn, O my Soul, to make the Will of God the measure of thy Desires; And when thou desirett nothing but what GOD wills, thou may'it desire what thou wilt, and obtain it. Thou mayst assure thy self that GOD wills what is best for thee, and when thou hast conform'd thy Will to his, thou needest not fear a blessed Issue. And if what GOD has done, appears not at the present best to thee; it is not because it really is best, but because by reason of thy present Darkness, thou canst not see it so. God sees the End of all his VVorks from the beginning, and perfectly knows the Events of all his Dispensations; but thou, O my Soul, art short-sighted, canst not see far before thee; and since thou canst not see what GOD intends by his present Providences, 'tis now thy time to live in the Exercise of Patience; and glorifie him by believing.

A P R A Y E R,

O Most Merciful and gracious God,
 who art the Well spring of Life,
 and an inexhaustible Fountain of Goodness
 be pleased to look in Mercy upon me a poor &
 miserable Sinner, who had been immerjs'd
 in the things of this Life, and drown'd in the
 Love of the World, had it not thou in mercy
 taken them away from me: O help me to ac-
 knowledge thy righteous hand herein, and
 kiss that Rod wherewith thou hast so merci-
 fully chastized me. And O most gracious
 God, wilt thou please for the time to come, to
 take off my Heart from the inordinate Love
 of Riches, and all other things of this World
 and to place my Affections upon thy blessed
 Majesty. who art my Souls supreme and ul-
 timate Happiness, and its exceeding great re-
 ward: Convince me more and more of the
 Wickedness as well as Folly of my former Life
 in forsaking Thee the Fountain of Living
 Waters, and hewing out to my self Cisterns,
 broken Cisterns that could hold no Water. Suf-
 fer me, O Lord, no longer to follow after Ly-
 ing Vanities, and so to forsake my own Mer-
 cy: And let thy Love, O thou God of my
 Life,

Life, purge my Soul from the love of all other things whatsoever: Thou hast said in thy Word, That those that love Thee shall inherit Substance, whilst I, like a wretched Prodigal, have been feeding on Husks, and grasping at Shadows: O let not me henceforth trust in uncertain Riches, but in Thee the Living God; and buy of Thee Gold Tryed in the Fire, that so I may be truly rich, and white Rayment, that I may be cloathed. Grant this, O Lord, and whatsoever else Thou see'st necessary for me, for Jesus Christ his sake Amen. Our Father, &c.

MEDITATION III.

Of the Vanity of Worldly Pleasures.

PLEASURES is that which all pursue and covet, tho most mistake the Object of it: It is that for which Men value their lives, and without which they think it wou'd scarce be worth the Living: But if they mean the Pleasures of this World, abstracted from the Love of God, and those unspeakable Delights that

are in him, ther's nothing in which men are more mistaken: So far is Worldly Pleasure from making of Men happy, that it puts 'em in a state of Death: This *St. Paul* assures us, 1 Tim. V. 6. *She that liveth in Pleasure, is dead while she liveth* And large Experience confirms this Truth; for those that have most affected it, have always found it fatal.

LE T us give a few instances: (For we are apter to be led by Examples than Precepts) The *Philistines* had taken *Sampson* thro' the Treachery of *Dalilah*; *Sampson* wou'd needs enjoy his Pleasure with *Dalilah*, but she refus'd to let him, unless he told her where his strength lay, which when she knew, she straight betray'd him to his Enemies: And this was the effect of *Sampsons* Pleasure. When the *Philistines* had obtain'd this Prize, it made 'em mighty merry, and they must needs go take their pleasure too: And *Sampson* (whom they barbarously had blinded) must be sent for, that he might make them Sport: But it was fatal Sport to the *Philistines*; For *Sampson* having with some assistance grop'd out the two Sup-
porters

porters or chief Pillars of the House, praying to God to strengthen him that he might be aveng'd for his two Eyes, was heard and answer'd. and *Sampson* pulls the House about their Ears, whereby they all were slain, which put a Bloody Period to their Pleasure.

THE *Persians* were a People given up to Pleasure above other Nations, which made 'em so effeminate, as render'd 'em an easie Conquest to their Enemies: *Belshazzar* was a Prince given to Pleasure and liv'd in great Voluptuousness: and that not only in a time of Peace, but when he was surrounded by his Enemies, and *Darius* lay with a Vast Army on the other side the River *Euphrates*: This notwithstanding, *Belshazzar* was resolv'd to take his Pleasure, and makes a great Feast to a Thousand of his Lords, and drinks Wine before 'em, even out of the sacred Vessels taken out of the Temple of the House of God which was at *Jerusalem*. But while *Belshazzar* was taking of his Pleasure, and Carousing with his Lords, there appears suddenly a *Hand Writing upon the Wall*, which tho the
King

King understood not, yet his Countenance was changed; and his Thoughts so troubled him, that the Joints of his Loyns were loosed, and his knees smote one against another: This quickly put an End to all their Pleasure, and fill'd 'em with Confusion and Astonishment; And the sad Epilogue to this Jovial Feast, was, That God had numbred his Kingdom, and finished it; and that he was Weigh'd in the Balances and found wanting, and his Kingdom was divided, and given to the Medes and Persians: And that Night Belshazzar himself was slain, which put a final End to all his Pleasures. So that it is very evident that what is affirmed of Worldly Sorrow, is at much more true of Worldly Pleasure, *That it Worketh Death.* And Solomon, who of all Men was best able to Extract the quintessence of Pleasure, and taste what was in it, gives us this poor, yet true Account of it, after he had made the Experiment, *Behold this also is Vanity*, Eccles. II. 1, 2, *Not only Vain but Vanity it self*, in the Abstract; and as if this was not enough, he lays a greater imputation on it in the next Verse, where he

he tells us, *I said of Laughter it is mad
and of Mirth what doth it ?* And this
he further Exemplifies, by telling us, *It
is better to go to the House of mourning,
than to go to the House of Feasting* Ecclesi
VII. 2.

INDEED all Pleasures, if they die not
like Children in their very Birth, yet they
are liable to so many accidents, that they
quickly wither and decay, and all their
Gust is gone: The pain in one Tooth the
Cramp in one Joynt, the Gout in one Toe,
the Megrim in the Head, the Collick in the
Guts the Feaver in the Blood, the Sciatica
in the Thigh, the Fistula or Hemorrhoids
in the nether parts, or any one of these,
takes away the relish of our Pleasures, and
imbitters all the Voluptuous Persons En-
joyments; turning his Singing into Sigh-
ing, his Musick into Mourning, and his
Riot to Rage. And who wou'd mourn
the loss of things so Subject to a Thousand
Accidents, which have so little real Good
in the Enjoyment?

The Soul's Expostulation.

AND now, O my Soul, consider
with thy self: how vain and how per-
per-

pernicious the Pleasures of the World are! For tho' Mankind do generally give up themselves to the Pursuit thereof, yet how full of Pain do they find these Pleasures? Consider, O my Soul, that sensual Pleasures are the Pleasures of Beasts; which relish them with more delight than Men, and use 'em according to the Dictates of Nature, and for the Satisfying of their Wants; and that with more Moderation; for they only drink for the quenching of their Thirst, and Eat for the Satisfying of their Hunger: Whilst Men, endow'd with Reason and born to a higher End, even to Glorifie and Enjoy their Maker, do immerse themselves in the filthy Puddles of Drunkenness and Gluttony, and other base Carnal Delights, and thereby degenerate below the Beasts that Perish. Raise up thy Affections therefore, O my Soul, and place them upon Things above; there are Pleasures and Delights that are worthy of thee, even such as are adequat to thy Wants, and capable of Satisfying the Desires of an Immortal Soul. And tho' thy outward Circumstances and late Losses, have render'd

der'd thee incapable of Pursuing the Pleasures of this World, thou art hereby the more fitted to aspire to those Pleasures that the World can't take from thee, and which alone are Worth t^e Enjoying: If thou hearkenest to the Enchanting Syrens of Worldly Pleasure, they do but intice thee with t^eir pleasant Songs (as they would have done *Ulysses*) till they bring thee to cast thy self into the Sea of Destruction, and over-whelm'd thee with Eternal Ruine. But if, O my Soul, thou waitest at the Gates of Wisdom, and harkenest to her Voice, thou soon shalt find, not only that her Ways are Ways of Pleasantness, but also, that all her Paths are Peace.

A P R A Y E R.

MOST Gracious and Merciful Father, who art the God of all Consolation and Comfort, in whose Presence there is fullness of Joy, and at whose right hand there are Pleasures for evermore, be pleased to look down in mercy upon me, a wretched and miserable Sinner, who have been so long seeking that Pleasure and Satisfaction

Creature, which is alone to be found in thy Self, and grant that my Mind and Affections being taken off from all Carnal Delights, and fix'd upon thy Self. I may henceforth lay aside every weight, and the Sin that doth so easily beset me, and may run with Patience the Race that thou hast set before me. And since I find in thy Word, that it is the Character of some in the last Day, That they shall be Lovers of Pleasures more than Lovers of God; make me, I humbly beseech thee, in the Number of those that have rather chose to Suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a season: Like Moles esteeming the Reproucher of Christ, to be far more Eligible than the Pleasures of Egypt. Grant this O Lord for Jesus Christ his sake, thy Beloved Son, and my alone Saviour; who has further taught me to Pray, saying, Our Father, &c.

MEDITATION IV.

Of the Nature and Causes of Afflictions

Notwithstanding what has been said in the three former Meditations

tions of the Uncertainty and Emptiness of Honours, Riches, and Pleasures, and what little Cause we have to be troubled at the loss of them; yet since the best of Men are apt to look upon the loss of those things as Afflictions; and are more forward to bemoan themselves under them, than to Enquire into their Causes; and since the finding out of their Causes, is the best way to remove their Effects; I will now Enquire into the Nature and Causes of Afflictions, and therein what were the Sins that procur'd those Calamities under which our Royal Master and his Family has so long suffer'd.

AFFLICTIONS are always Evils in themselves, and in their own Nature; tho' through the Overruling Providence of Almighty God, they are often turn'd to the great Advantage of those that suffer 'em: So the Author of the *Hebrews* tells us, *Ne chastening for the Present is Joyous but Grievous; nevertheless afterwards it yieldeth the Peaceable Fruits of Righteousness to them that are exercised thereby*, Heb. XII. 11. And this was the Experience of the Royal Prophet, Before

I was afflicted, I went astray, but now, says he, have I kept thy Word. And in another place he tells us, It is good for me, that I have been afflicted: And yet these Afflictions were grievous to him to bear, for he cries out, They made him go mourning all the Day long. But these sufferings are never brought upon a People, or a Family without a Cause, for God does not afflict willingly, nor grieve the Children of Men; and St. Peter tells us expressly, that it is not without need be, that we are in heaviness. And it is assure that Sin is always the cause of suffering. And therefore the Psalmist says, When thou with rebukes dost correct Man for Iniquity, thou makest his Beauty to consume as the Moth: And the Prophet Jeremiah asks Wherefore does a living Man complain, a Man for the punishment of his Sins? So that nothing can be more clear than that Sin is the cause of Affliction: Which being laid down as an Undoubted Truth, it remains that we Enquire what those Sins are, which are most likely to bring down National Judgements; and then to Examine whether we have not been guilty of

of those Sins ; that so we may thereby come to know wherefore it is that God contendeth with us ; and knowing that, that we may repent of our Iniquities, and return unto him against whom we have Sinned, that he may return unto us with Mercy and with loving kindness.

1. THE Sin of Prophane Swearing and Cursing, is that which brings Gods Judgments on a Nation: Hence the Prophet tells us. *That because of Swearing the Land mourns ;* and this Sin is expressly forbidden by the Third Commandment ; which enjoyns *us not to take the Name of the Lord our God in vain ;* and threatens, that *God will not hold him guiltless that does so ;* whereby is implied, That GOD will charge the guilt and violation of his holy Law upon such a one ; the taking his Name in vain being a Prophaning of it : Whereas we are commanded to fear that great and dreadful Name, The LORD our GOD : And this prophane Swearing is also forbidden in the New Testament, our Blessed Saviour strictly enjoining *us not to Swear at all* ; Mat. v. 34. And this St. James presses further, lay-
D
ing

ing, *Above all things my Brethren, Swear not*, Jam. v, 12. Not that hereby we are forbidden to Testifie the Truth of a matter upon Oath before a Magistrate, as some dream ; for in this case *St. Paul* tells us, That *an Oath for Confirmation is an end of all strife*, Heb. vi. 19. The intent therefore is, That we abstain from all prophane Swearing, which is a Taking of Gods Name in vain, and a procuring Cause of his Judgments upon a People and Nation ; of which there wants not plenty of Examples, both Sacred and Prophane, were it needful to insert 'em.

BUT that which more concerns us, is To Enquire whether we are not grievously guilty hereof our selves, and so are justly made an Example to others ? And in this case, I must say, Our guilt is too evident to be deny'd ; for we declare our Sin as *Sodom*, and hide it not : Our Tongues being oftener us'd in imprecating Divine Vengeance, even Damnation it self, upon our Souls ; than in imploring the Pardon of our Sins. How many are there that pretend Love and Loyalty to our King, yet will shew it no other way,

but

but by Drinking his health ill, they have
lost their own; and by their horrid ex-
crable Oaths, defying of the Majesty of
Heaven? Alas! What can be expected
from those Men, that are every hour bid-
ding Defiance to the Almighty, and Da-
ring God to damn them? With what
face can they pretend to love their King,
that thus affront their Maker? Whoever
thus harden'd himself against God and
prosper'd? It was these Fighters against
Heaven that brought the Royal Martyr
to the Block; and were more guilty of
his Death, than the Regicides that con-
demn'd him, or the Villanous Executi-
oner that sever'd his Royal Head from
his Sacred Body: And it is such as these
that have turn'd our Royal Master out of
his Throne, and forc'd him to Abdicat
(as some will have it) his Crown and
Kingdoms; For when GOD was thus En-
gag'd against him, by the reiterated Blas-
phemous Imprecations of his pretended
Followers, how cou'd he hope to stand;
For shame, therefore, Gentlemen, let us
either lay aside our pretences of Loyalty
to the King, or cease to offend GOD

as we do every Day, by Belching forth
such Vollies of loud Oaths and Blasphemies
against him. For had we but as frequently
Employ'd our Tongues in praying for him,
as we have done in cursing of our selves,
and in Blaspheming God, we might have long
since hop'd a better Issue. If therefore we
wou'd shew our selves good Subjects to the
King, let us approve our hearts to God as
good Christians, which we cannot do but by
walking in his Ways, and keeping of his
Laws. We have seen the fatal effects of
Cursing and Swearing, let us now steer a
contrary Course, and betake our selves to
Prayers and Tears, the Churches only
Weapons in Suffering Times. Of which
I shall say more at the Conclusion.--But,

2. Whoredom and Adultery is another
crying Sin that brings down God's
Judgments upon a Nation: This Sin is
directly against the Seventh Commandment
which *forbids us to commit Adultery*, and
however the Fools of this Age, I mean
such as *make a mock at Sin*, have stil'd it,
but a *Trick of Youth*; and that the *Ro-
man Church* calls it but a *Venial Sin*; yet

we

we have a more sure Word of Prophecy, even the holy Scriptures, which tells us *That for these things the Wrath of God comes upon the Children of Disobedience: And well it may, since the Author to the Hebrews assures, That (how slight soever others make of it, yet) Whore mongers and Adulterers God will judge.* And that this Sin brings down Judgments on a Nation the Prophet *Jeremiah* informs us, *Jer. v. 7, 8, 9.--- When I had fed them to the full, then they committed Adultery and assembled themselves by Troops in the Harlots Houses: They were as fed Horses in the Morning: Everyone Neighed after his Neighbours Wife.* This was their Sin; And what the effect of it was, the next Verse shews us, *Shall I not visit for these things, saith the Lord? And shal not my Soul be avenged on such a Nation as this?* This sufficiently expresses God's Anger against it, especially when it is grown common.

IT now concern us therefore to Examine our selves, and see whether this also be not registred in that Black Catalogue of Sins which we are guilty of! And I am much afraid that there is but few

few of us that can say in this respect, my heart is clean: For the foot-steps of this Sin are but too plainly to be trac'd among us. And therefore all of us have reason to humble our Souls before GOD, and to say, *O Lord, to us belongs confession of Face, to our Kings, to our Princes, and to our Nobles, (as well as to the Commons (because we have sinned against thee.* For my part, I know not what unaccountable Liberty some Men give themselves in this matter: as if those in high places had a Toleration, or a License to Sin: But I am sure God's Word allows none; no, not to the greatest of Men: The Law of God is. *Thou shalt not commit Adultery;* and I know of no Exception. Of this sin, When King David himself was found guilty, though he had an Illustrious Pardon sent him from Heaven. *Thou shalt not Dye;* yet it did not Exempt him from Temporal Judgments, for the Prophet Nathan told him plainly, *The Sword shou'd never depart from his House, because he had despised God in taking the Wife of Uriah---* Therefore let all that are concerned herein (how great soever they

they be) humble their Souls under the mighty hand of God, and turn from the Evil of their doings, that God may be thereby reconciled unto us, and have Mercy upon us. For this is a sin that if not repented of, will keep good things from us; and make a Separation between us and our God: And such have the more reason to do this, because their Example may have corrupted many: For, *Regis ad Exemplum totius Componitur Orbis* And indeed this Sin has spread so exceedingly upon that account, that I am persuaded it has been none of the least causes of Gods heavy displeasure against us. Yet will not this in the least justify them, of a lower degree, who shall follow so ill an Example, for by them Gods holy Law is violated, and himself provoked by their Filthiness: and themselves thereby made the cause of bringing down the Judgments of God both upon King and People; such have therefore great reason forthwith to break off their Sins by Righteousness, and turn from the Evil of their Ways; that the Lord may Pardon their Sins, and heal our Land.

3. *Cruelty & Bloodshed* is a great & crying Sin, which defiles the Land & brings down Judgments from Heaven upon it; Nay, it causes the divine Majesty to shut out our very Prayers, so that he will not hear us; The Prophet *Isaiah* gives us a full account of this, in the first Chapter of his Prophecy, in the the 7th Verse he gives an account of Gods Judgments on the *Israelites*, not altogether unlike what has befallen us: for, says he, *Your Country is desolate, your Cities are burnt with fire: your Land strangers devour it in your presence, & it is desolate, as overthrown by strangers.* And in the 15th Verse, GOD tells them, *When ye spread forth your hands, I will hide mine Eyes from you, and when you make many Prayers I will not hear:* Would you know now what it is that has provok'd the Almighty against them? He assigns this as the reason of all, in the latter End of the 15th Verse, *Your hands are full of Blood.* This is also farther evident from the Example of King *Saul*, who was a Bloody Man, not only in commanding the Priests of the Lord, even fourscore and five Persons that wore a Linnen Ephod, to be slain,

slain, but also because he sought to slay the *Gibeonites*, under a pretence of Zeal to the Children of *Israel* and *Judah*, 2. *Sam.* XXI, 2. But these things brought down publick Judgements upon the Land several Years after; For when in the Reign of *David* there was a famine in the Land for three Years, and *David* Enquired of the Lord to know the Cause thereof, he was answered, *It is for Saul, and for his Bloody House*; and nothing cou'd appease God's Anger, till seven of *Saul's* Sons were hang'd on that account: So loud is the cry of Innocent Blood against the shedders thereof,

L E T us now Enquire how far we are concern'd in the guilt of this Sin also: And shou'd we go about to clear our selves herein, the very Gates of the great City of the Kingdom wou'd cry out against us: And all the West of *England* would testifie the contrary to us. I am well assured that our Royal Master is not a Prince that does delight in Blood, and I wish with all my heart, that I cou'd say as much for all his Servants: But alas! How many are there that under a pretence

tence of Zeal for the King's Service, have executed their own Private Revenge, and thereby exceedingly disserv'd the King, on whom the *Odium* always lay: We all know there was a Rebellion in the West of *England*, and there is no question but Justice requir'd some Examples shou'd be made: But had the Kings Ministers (to whom he intirely left it) made as much use of Mercy as they did of Justice, I am sure they wou'd have done the King more Service; And I have reason to be of this Opinion, since *Solomon* tells us, (who had also a Rebellion broke forth at the beginning of his Reign. against him) That *the Kings Throne is Establish'd by Mercy*. But, I will say no more of that, because those who were the chief Instruments therein, have long since given an Account of their Actions before a higher Tribunal where they have receiv'd the just *Recompence* of their Reward. And if there be any of us yet alive that have been concern'd in shedding of Innocent Blood, or that have pursu'd our owne Revenge under a shew either of Loyalty or Justice, they have great reason to acknowledge their

their Sin, and to humble their Souls before God, and take shame to themselves, as having, to the utmost of their Power therein brought down the Judgments of God both upon our King and upon his People. As to my self, I can appeal to the Searcher of Hearts, that I was greived to see that Effusion of Christian Blood, and wou'd have prevented it, had it lain in my Power; and as I had an Opportunity, I shew'd Mercy; and where I cou'd not, I have not been wanting to pray that the guilt of that Blood might not fall upon the King, nor on his Royal Issue. For even then my fore-boding Soul had great apprehensions that it wou'd cry loud for Vengeance.

BUT in the Fourth Place, *Opression and Injustice*, is another crying Sin that brings down Judgements on a Nation. To this, the Word of GOD abundantly bears Witness: Hence it is that God so often complains, *That they Judge not the Fatherless, neither doth the Cause of the Widows come unto them; but every one loveth Gifts, and followeth after Rewards; and that he looked for Judgment, but beheld Oppression; for Righteousness, but beheld a Cry*

Cry: And therefore the Prophet Isaiah exhorts them, if they expect Mercy, to seek Judgement, relieve the Oppressed, judge the Fatherless, and plead the Cause of the Widow; threatening that if they refus'd, they shou'd be devour'd with the Sword; for the Mouth of the Lord had Spoken it. And in another Place the Prophet complains, That Judgment is turned away backward, and Justice standeth afar off, For Truth is fallen in the street, and Equity cannot enter: And for this God threatens that the whole Land shall be desolate; And that the Earth shall mourn, and the Heavens above shall be black: These things sufficiently declare the dreadful consequences and effects of Injustice and Oppression; And that it brings down National Judgments.

L E T us now Enquire how far we are concern'd in the Guilt of this Sin. And I am afraid that neither in this shall we be able to acquit our selves; For tho' I wou'd not be thought to charge my Royal Master in this matter, yet I am very sure that those through whose hands the Administration of Affairs then passed, made so many false steps, that they can by no

means be acquitted of Injustice, as well as great Imprudence: And this I am the bolder to say, because it was for their Mismanagement, that the King now suffers. And that this may the better appear, I will descend to a few Particulars.

T O say nothing of Turning the West into a Slaughter-house, and making such a shambles of the Roads and High ways there; exercising this Cruelty upon many that the whole Country knew were altogether innocent of that for which they suffer'd, which was the ready way to bring an *Odium* upon the King, by making the People believe that he was as Inexorable as his Ministers: I say, To pass by this, having before said something of it, It was undoubtedly a great Piece of Injustice to set up a New Court for the Management of Ecclesiastical Affairs, contrary to the Express Laws of the Land; whereby the Church and Clergy of *England* were Subjected to the Wills of some Men that were Enemies to both; who made the Kings Authority a staulking horse to their own private Malice and Revenge, and thereby put many fears into the Hearts of those
that

that were the Kings best Friends, who cou'd not but foresee the fatal Tendency of such Proceedings.

I T was likewise a great Piece of Injustice to suspend the Right Reverend the Bishop of *London* from the Exercise of his Pastoral charge, for that which in it self was no Offence ; the said Bishop having acted (at least in that Affair) with all that Caution and Prudence which the Duty of his Place required, Which besides the Injustice and Oppression of it, was a great disservice to the King ; in disquieting the Minds of his good Subjects, who began to grow doubtful whereto such things might tend ; and many of 'em (as the Event too sadly shew'd) began to entertain such thoughts of his Majesty, as were inconsistent with their Duty ; and might have forewarn'd the Authors of those Irregular Actings, that that which was their Sin, wou'd quickly be their Punishment.

THE Declaration for Liberty of Conscience, (tho' it might indeed shew the Kings Lenity to Dissenters) was certainly a false step in the Advisers, both as it put too great a Power into the Dissenters

Hands

Hands, who had been lately so severely
 Prosecuted ; as also because it was expressly
 against Law : For tho' the Dissenters might
 have been conniv'd at in their different
 Way of Worship (which wou'd have sa-
 tisfy'd them, and have been serviceable to
 the Government, in making them easie, &
 so keeping them quiet : Yet to make 'em
 capable of holding Offices in Corporations,
 and setting 'em upon an Equal Foot with
 the Church of *England* (or rather above
 it) was too bold a stroke at once ; and
 made the People too much inclin'd to think
 it was design'd to serve another, Interest,
 than that of Protestant Dissenters. And
 who in this I am Verily perswaded of the
 King's Sincerity and Uprightness, I can
 not be so of some that were very near
 him, and to whom he cou'd scarce deny
 any thing.

T H E R E was also another false step
 in the putting out of this Declaration,
 and which was a great piece both of In-
 justice and Oppression, and that was
 The Enjoyning it to be sent to the Bi-
 shops of every See, to be by them
 ordered to be read by their Respective
 Mini.

Ministers in each *Diocess*. Why should the Bishops be deny'd Liberty of Conscience, when it was granted to Dissenters? And why could not the Dissenters enjoy the Liberty of their Conscience without the Bishops being enjoyn'd to read the Declaration, which they knew to be contrary to the Law, and therefore illegal: Not that the Bishops were against Indulgence to Dissenters, when it should be propos'd in Parliament, but they then saw there was *latet Anguis in Herba*, a Snake in the Grass, which many were not aware of: And that the Bishops shou'd be Imprison'd in the Tower, for Refusing to do that which was against their Consciences, was certainly a very false step in the Advisers, besides a great piece of Injustice: And I am very sorry that the fatal Consequence thereof was no more perceiv'd by the King and his Ministers. I have however, this Consolation in my Self, That what I acted at that time, was out of Duty both to God and the King; and that I am no way to be charg'd with what afterwards follow'd thereupon; and if I was at all mistaken, or acted beyond what

what I ought to have done, I humbly beg Pardon both of God and the King; being well assur'd in my own Integrity and that it was without any Evil Design. I did indeed soon perceive of what ill Consequence it would be to his Majesty and what Improvement his Enemies wou'd make of it but it; was not in my power to help it.

THE Violent Proceedings against the President and Fellows of *Magdalen-Colledge in Oxford*, was also very Unjust and Oppressive, and a very false step, both in the Advisers and Actors: And what I cannot remember, when I consider what effect it had upon the People, without great Compassion to his Majesty; who by the Violent Passions of some hot and fiery Spirits, was precipitated into such fatal Counsels; where all the Profit would redound to others, but all the *Oodium* rest upon the King. As to the Fellows, I must own they did but their Duty, and they could not chuse otherways then according to the Statutes of the Colledge. And indeed to compel them to do it, was both against Law, and against the Kings Decla-

ration for Liberty of Conscience, which surely extended to them as well as to others, they having the same Plea.

IT is not without cause that I have so largely insisted on these several Instances of Injustice and Oppression: For these things carry'd the Evident Tokens of Divine Displeasure along with 'em, and were afterwards made the chief Motives for Introducing the late Revolution: Which tho' it was too wide a stretch, and very unreasonably urg'd so far, (for a Chimney that smoaks may be mended, without any danger of the House being pull'd down) yet was it such a Rebuke to the Authors of these precipitate Counsels, that (as I said before) they might easily see their Sin in their Punishment; nor shou'd I have at all mourn'd their Fate, had they not involv'd my Royal Master in the same Ruine with them.

UPON a serious Reflection on the forementioned Sins, and our own guilt therein, we may plainly discern: that it is not without very great Cause, that it has pleas'd God to bring these Afflictions upon us; And that we have reason to
joyn

joyn in that Confession of the Church in the Lamentations, *The Lord is Righteous for we have rebelled against his Commandments: Thou hast made us as the off-scouring and refuse in the midst of the People; For we have transgressed and rebelled, and thou hast not pardoned; but hast covered us with Anger, and Persecuted us; yea, thou hast covered thy self with a Cloud that our Prayer should not pass through. The Lord hath accomplished his Fury, he hath poured upon us his fierce anger for the Sins of her Prophets, and the Iniquity of her Priests.*

W H A T then remains, but that knowing the cause of our Afflictions, we endeavour to remove them. by humbling our selves under the mighty hand of God and by searching and trying our Ways, and turning again to the Lord: For the Lord will not cast off for ever, but if we repent of our sins, and turn unfainedly to him, tho' he cause grief, yet he will have compassion, according to the multitude of his Mercies: for he doth not afflict willingly, nor grieve the Children of Men; to turn aside the right of a Man before the face of the most High, to subvert a Man in his

Cause, the Lord approveth not : Let us therefore in good Earnest set about this Work of Repentance and Reformation ; for were we once but a Reformed People, we should soon be a happy People : Our Losses would soon be made up, and strangers should no more rule over us. But whilst we are going on in our old Sins, we must still expect that G O D will follow us with his Judgments until we be consumed. For if we do wickedly, we shall be destroyed, both we and our King.

NEITHER let our Hearts fret against the Lord ; but submit to his Will for 'tis he that hath done it, and 'tis our duty to be patient under it, and wait his Time for our Deliverance : To go about to deliver our selves, is but to make our Bonds the stronger ; and to entangle our selves more. *Our Strength is to sit still*, and to wait for the Salvation of God : For when he works ther's none can let it ; and till he does arise and work, all we can do, will be in vain. And this many have found to their cost. Let us learn to be wise by other mens harms. *There are many Devices in the heart of Man, but the Counsel of the Lord that shall stand*

stand: And whoever goes about to resist it, will find himself sadly deceived. I will always maintain my Loyalty to the King, and quietly submit to the Power that Protects me, That so I may keep a *Conscience void of offence both towards God, and towards Man*. And it is the grief of my heart to see any otherwise minded: For if we must not *Speak wickedly for God*, nor *Talk deceitfully for him*, much less must we *Act wickedly for him*. And yet I would be found doing too; I mean, I would be found in the daily Exercise of Faith and Repentance, and endeavour to get a broken and a contrite Heart for my past Sins; because God has assur'd me, that *with such Sacrifices he is well pleased*.

The Soul's Expostulation,

AND now, O my Soul, consider with thy self, If Sin be the procuring Cause of all thy Troubles, hast thou not greater Reason to be troubled for thy Sins, than for thy Sufferings? Afflictions may make thee better, but Sin always makes thee worse. It may be necessary some-
times

times to chuse Sorrow, but it never can be
 so to chuse Sin. 'Tis God alone is that
 Wise Alchymist that can Extract Good
 from Evil; and make even the Sins of his
 People turn to his Glory: Thus through
 the working of God's Grace, thy Pride
 may tend to humble thee, and a due sence
 of thy Passion may produce Patience. But
 this is alone the Effect of God's Grace,
 for the Nature of Sin is only Evil. What
 reason then, O my Soul, hast thou to
 bless God, who has made thy Outward
 Losses prove thy Inward Gain; by taking
 thee off from the Pursuit of Sin, and
 Training thee up in the School of Affli-
 ction! Sure, O my Soul, it concerns thee
 to see what good Lessons thou hast learn'd
 there; for if thou art not the better for't,
 thou wilt certainly be the worse: Affli-
 ction is a Furnace, and if thou comest not
 forth purified like Gold, thy dross will
 appear the more. But if thou canst say
 with David, *It has been good for me that
 I have been afflicted*, thou hast great cause
 to bless God for it. If these Trials have
 done thee good, what hast thou to com-
 plain of? And if by the light of Affli-
 ction

erion thou hast seen the greatness of thy Sin and that sight of Sin has humbled thee and brought thee to Repentance, thou art hereby become a greater Gainer, than all the outward Prosperity in the World could make thee: For there is no Comparison between Temporal Losses, and Spiritual Gains; For all the things that are seen, are but Temporal; but the things that are not seen, are Eternal. How blessed a thing is it, O my Soul to be afflicted! Seing these light Afflictions that are but for a moment, work out for thee a far more Exceeding and Eternal Weight of Glory: This, O my Soul is enough not only to make thee rejoyce, but even glory in Tribulations, since they have so blessed an effect: See then, O my Soul, that thy Tribulation worketh Patience, and Patience Experience, and Experience Hope even that Hope which maketh not ashamed; and so shalt thou have rejoycing in thy self, and not in another.

A PRAYER,

O Almighty and merciful Lord God, who
 madest all things for thy own Glory,
 and

and can't Over-rule all Events so, as to bring glory to thy Name, and good to thy People, out of the darkeſt of thy Diſpenſations towards them; Grant I beſeech Thee, that theſe Afflictions with which thou haſt been pleaſed to Exerciſe me may by thy gracious Ordination bring forth the Peaceable fruits of Righteouſneſs unto me; that I may be Enabled to ſay, It is good for me that I have been Afflicted. And ſuffer me not, O Lord, neither to deſpiſe thy chaſtening, by going on in thoſe Ways of Sin and Rebellion againſt thee, which have brought thy Judgments down upon this Nation; nor to defer my Repentance for thoſe Iniquities which I have been guilty of: And ſince thou haſt declared in thy Word, That he which hideth his Sins ſhall not proſper, but that thoſe who confeſs 'em and forſake 'em ſhall find Mercy; Help me, I humbly beſeech thee with all thy People, to make our Confefſion unto thee, and to acknowledge that we have ſinned, and have committed Iniquity, and have rebelled, by departing from thy Precepts and thy Judgments; neither have we hearken'd to thy Servants, the Miniſters, which ſpoke in thy Name to our Kings, our Princes,

Princes, and our Fathers, and to all the People of the Land: And therefore, O Lord, Righteousness belongs unto thee, but unto us Confusion of face, as at this day, to our King our Princes, and our Judges, because we have sinned against thee: And have added this Evil unto all the rest, that yet we have not made our Prayer before the Lord our God, that we might turn from our Iniquities, and understand thy Truth. O Lord our God. we pray thee hear, encline thine Ear, and open thine Eyes, and behold our low Estate: For we do not present these our Supplications before thee for our Righteousness sake, but for thy great Mercie, through Jesus Christ, our Lord and only Saviour. Our Father, &c.

MEDITATION V

Of the Benefit and Advantage of Afflictions.

WE have in the former Meditation Enquir'd into the Nature of Afflictions, they are Evils in themselves, not joyous but grievous; and into the Causes of them, which generally is Sin; and what some of these Sins, we have also

also examin'd, and found our selves to be concern'd in them ; which calls for our hearty Sorrow and Repentance. But as a wise Physician will so temper Poyson, as not only to allay its Venom, but turns it into an Antidote ; so does the great Physician of our Souls do with Afflictions ; making them work together for our Good, and bring forth for us the Peaceable Fruits of Righteousness. And here I will a little Meditate upon the reasons why it pleases God to afflict his Children, and what the Benefits are that we reap thereby.

I. Because we might shew our Conformity to our Blessed Redeemer, *who first Suffered, and then Entered into his Glory*: In like manner we are told that *if we suffer with him, we shall also Reign with him*: And the greater Tryals we endure here, the brighter will our Crown of Glory shine hereafter : The Author to the *Hebrews*, having given a large account of the sufferings of the People of God, in former Ages, and of their not accepting Deliverance, gives this as the reason, that *they expected a better Resurrection*: Agreeable

able to which our Lord tells us, That those that are Persecuted here for Righteousness sake, are blessed, because theirs is the Kingdom of Heaven. And seeing the Captain of our Salvation was made Perfect through Sufferings, why should it not also be the same with his Followers.

2. Another Reason why it pleases God to Exercise us here with Afflictions, is, That our hearts might be drawn off from the Love of the World, which is an Enemy to God; The inordinate love of the World, makes the Soul incapable of the love of God; for St. John tells us expressly, that if any Man love the World, the love of the Father is not in him: How much better is it then to have the hatred of the World, and to have God our Friend, than to have the World our Friend, and God our Enemy? And sure we have no reason to complain of Afflictions, since St. Paul tells us, We are chastened of the Lord, that we might not be condemned with the World. God is pleased to imbitter the World to us by afflictions, as a Tender Mother does here her Child, when she would wean her Child from

from the Brest; she rubs her Niple with Aloes or Wormwood, which the Child tasting, will take the Brest no more; So when the World wou'd intice us to the love thereof, by its Delights and Pleasures, our merciful Father sends us Tribulations and Afflictions to take our hearts from the love of present things? which could we have quietly Enjoy'd we should have been for building Tabernacles here. Could the Prodigal Son have filled his Belly with Husks, he would never have thought of Returning to his Father; but Want and Affliction brought him from the Swine, with whom he would have staid, could he have got his Belly full.

2. Another Benefit we receive by Affliction is, That we are therby Cured of our Soul-Diseases, and that too, of such as are otherwise almost incurable. Honours. Riches, and a Prosperous Condition in the World, cause us too often to contract those sinful Habits which we never come to reflect upon, much less to repent of, until Affliction makes us; Therefore it is that Solomon tells us, *The Rod and Réproof give Wisdom.* The Sto-
rie

ry of *Joseph's* Brethren is Remarkable ; they had sold their Brother to the *Ishmaelitic* Merchants, and made their Father believe he was torn in pieces of *Wild Beasts*, and then thought all was well ; and were not at all troubled that they had sold their Brother, and deceiv'd their Father : but afterwards when they went down to *Egypt*, & were there put in Ward and charged as being Spies, this Affliction brings to their remembrance their former Usage of their Brother *Joseph*, and now they cry out, *We are very guilty concerning our Brother. We saw the anguish of his Soul, when he besought us, and we would not hear ; therefore is this distress come upon us.* Had it not been for that affliction, in all probability they had never repented of their Cruelty to *Joseph*. One likeneth Afflictions to the Rod of *Moses*, for as the striking that upon the Rock brought forth Water, so the Rod of Affliction often mollifieth stony-hearted Sinners, and makes the Waters of Repentance to gush out. Another compares it to a File, for as that cleanses the Iron from its Rust, and makes it bright,

So

of Afflictions files off that Rust of Sin, which worldly Prosperity has contracted, and makes our Graces shine more bright and glorious. The Scripture likewise compares it to a Furnace wherein Gold is tried, and purged from all its filth and dross, and brought to the greatest degree of Perfection. It may als well be compared to a Purging Potion, for as that driveth the corrupt and ill humours out of a diseased Body: so Afflictions drive out evil Passions and corrupt Desires and Affections out of the Soul; such as Pride, Vain Glory Sloth, Niceness, Lust, Gluttony, Drunkenness, and many more. And *Elihu* speaking to *Job* of the Afflictions with which God uses to exercise his People, tells him; *It is that he may withdraw Man from his Purpose and hide Pride from him:* he does indeed, says *Elihu*, *chastneth him with Pains upon his Bed and the multitude of his Bores with strong Pain; so that his Life abhorreth Bread and his Soul dainty Meat; yea, his Soul draweth near to the Grave, and his Life the destroyer:* *To these things, says he, worketh God often times with Man:* *For*

wou'd you know to what End? 'Tis to
bring back his Soul from the Pit, to be En-
lightned with the light of the Living.

4. Another Benefite of Affliction is,
That it is a Preservative from Evil, and
keeps us from many Sins which we should
otherways run into: This is what God
intends, by the Prophet *Hosea*, when he
tells the Children of *Judah*, that were
bent upon Idolatry, and resolved to go af-
ter their Lovers, that God wou'd prevent
'em, and put a stop in their vway; *I'll*
hedge up thy way with Thorns, says God:
That is, I will bring such afflictions upon
you, as shall be as so many Thorns in your
sides, which shall put a stop to your Ca-
reer in Wickedness. And this was the
Experience of holy *David* long before:
For he telis us, *Psal. CXIX. 71. It is*
good for me that I have been afflicted; If
you ask why it was good for him, or what
Benefit he found by it? He readily tells
you *Vers. 67. Before I was Afflicted,*
I went astray; but now have I kept thy
Word. And therefore instead of mur-
muring against God for Afflictions, he
justifies God; *I know, O Lord*, says he,
that

that thy Judgments, are just and that in faithfulness thou hast afflicted me.

5, ANOTHER Advantage we reap by Afflictions, is, That hereby God puts us upon the Tryal of our Graces: There are many that will swim with the Tide, that won't venture when the stream is against 'em. What the Devil falsely said of *Job*, is but too true of many Men, *they won't serve God for nought!* When God blesses them with the good things of this Life, and they have all that their Hearts can wish, then they will be for God and for the Profession of Religion; but if he puts forth his hand, and takes away what they have, they will be like those that the Prophet *Isaiah* speaks of, who when they are hungry, and hardly bestead, shall fret themselves, and curse their King and their God. And therefore *Job's* Constancy under those great Afflictions, made his Piety and Patience so much the more Illustrious. 'Tis Affliction that shews us which are Hypocrites, and which are sincere Christians: a sincere Christian varies not with the Times. but is *semper idem*. always the same; whereas a Hypocrite is a Time server

server, and will turn with the Times rather than be turn'd out: If Tribulation comes, he is for avoiding of it, let it come from what Quarter it will. How many can we remember that made the greatest Pretences of Loyalty to the King, that cou'd be; and had there been no occasion to try their Loyalty, would have been Loyal still; but when Times of Affliction and Trial came on, and the King was forc'd to with-draw himself, they likewise with-drew their Loyalty. This shews that times of Affliction are times of Trial; by which God proves the Truth of our Love to him, and our Zeal for him: And by which we also may come to know the Deceitfulness of our own Hearts; which is also the Design of God in our Afflictions, as the holy Ghost testifies 2 Chron. xxxii 31. *where speaking of Hezekiah, we have these words,* Howbeit, in the business of the Ambassadors of the Princes of Babylon, who sent unto him, to enquire of the wonder that was done in the Land, God left him, to try him, that he (*i. e.* Hezekiah) might know all that was in his Heart.

6. Another benefit that we receive by

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At

Afflictions it, that they make us run to God: Fulness and Prosperity oft makes us forget God, and run away from him, but Afflictions generally drive us to him, and indeed is the only way to reclaim us. This the Prophet *Hosea* tells us, where God speaking of his People that had gone away from him, and follow'd Idols, threatens to bring Afflictions upon 'em, *I will be as a Lion, and as a Young Lion to the House of Judah; I will tear and go away; I will take away, and none shall rescue.* Would you know God's design herein? *I will go,* says he, *and return to my Place, till they acknowledge their offences, and seek my Face:* But when will that be? *O* says God, *In their Affliction they will seek me Early.* When we are walking abroad in the Fields, and the Weather is good, we are not solicitous about a Place of Shelter; but if a Storm arises, and a Shower comes, then we look out for a Shelter, and make haste unto it: God is call'd in the Scripture, *A Covert from the Storm and from the Rain,* Isa. iv. 6. And therefore when the Tempest of God's Wrath arises, and the Storm of his Anger is pour'd upon

upon the World, whither shal we run for safety, but to Him who is a Covert from the storm and from the rain? At such times especially we run to God, as to our great *Assylum* and Refuge, knowing that under the shadow of his Wings we shal be safe. Thus it was in the *Wilderness* with the *Israelites*; a stiff-necked generation, continually provoking God by their unbelief; and this they did to that degree, that God often sent his Judgements amongst them, by which many of them were destroyed; and these Afflictions made them seek after and run to God for so the Psalmist tells, *Psalm lxxviii.*
34. When he slew them, then they sought him: and they returned, and enquired early after God. And tho' the Psalmist tells us, that they did but flatter him with their Mouth, & lied unto him with their Tongue, & that their heart was not right with him, neither were they stedfast in his Covenant; yet this running of theirs to him in the time of their Affliction, did so far prevail with God, that he being full of Compassion destroyed them not; but turned his Anger away, and did not stir up all his Wrath.

And *David* himself frequently professes that God was his Refuge in time of Trouble, 'wherein he did continually resort. So that this is certainly a great Advantage that we gain by Afflictions, that they drive us to God, to whom we fly for Refuge and where we find Security.

7. There is also this Advantage in Afflictions, That by means of them we come to live in the daily exercise of all Vertues; which without Afflictions we could not do: This *St. Paul* affirms, *Rom. v. 3.* 'We glory in Tribulations also, knowing 'that Tribulation worketh Patience; & Patience, Experience; and Experience, Hope; 'and Hope maketh not ashamed: This is the natural Consequence of Afflictions; for then we live in the Exercise of Faith, by believing Gods promise, that all things shall work together for our Good; and relying upon him for our Deliverance: We live in the Exercise of Hope, by an assured Expectation of the Reward promised to them that suffer: And in the Exercise of Charity, by having our hearts inflam'd with the love of Christ, who gave himself for us, whereby we are made willing

willing to offer up our selves a Free-will-
Offering to him, both in Life and Death :
Our Patience is Exercis'd in suffering
the Will of God, with Quietness and
Resignation of Soul ; and our Humility,
by abasing our selves in the sight of God,
and being willing to suffer shame for his
sake.

8. ANOTHER Advantage that we
reap by Afflictions (which is the last I
shall mention, because I affect brevity)
is, That when they have brought forth
in us the Peaceable Fruits of Righteous-
ness, our Mouths (and our Hearts too)
shall be filled with Songs of Deliverance :
Thus *David* rejoyc'd in God. *Psal. LIX*
16. ' I will sing of thy Power, yea I will sing
' aloud of thy Mercy in the Morning ; for
' thou hast been my Defence and Refuge in
' the Day of my Trouble : The Children of
Israel had been kept a long time in the
House of Bondage, in the Land of *Egypt*,
where they were made to serve with Rig-
or : But with what Songs of Praise were their
Mouths filled, upon their Deliverance !
How did they exult in the Lord, and
glory in the God of their Salvation !
There

There had been no occasion for those Songs of Deliverance, had they not been kept in Bondage ! Nor had they seen the Power of God so wonderfully display'd on their behalf, which made them cry out *Who is like unto thee, O Lord among the gods ! Who is like unto thee ! Glorious in Holiness. Fearful in Praises. doing Wonders* Had King David come to the Crown, without meeting with those Troubles that preceded it, he had not been so sensibly affected with God's Mercy in Delivering him, as he was, nor in all probability have writ that excellent Song of Praise recited both in 2 Sam. xxii. and in Psal. xviii. Intituled, *A Psalm of David the Servant of the LORD, who spake unto the LORD the words of this Song, in the Day that the LORD Deliver'd him from the hand of all his Enemies, and from the hand of Saul :* In which he first gives an Account of his great Distresses; for, says he, *The Sorrows of Death compassed me, and the floods of ungodly Men made me afraid ;* nay, he goes further than this, and tells us, *The sorrows of Hell compassed him about, and the snares of Death prevented*

him: And then exults in GOD for his great Deliverance; *The Lord was my stay: By Thee have I run through a Troop; by my GOD have I leaped over a Wall: As for my GOD, his way is perfect: The Word of the LORD is tried: He is a Buckler to all those that trust in him: For who is GOD save the LORD? Or who is a Rock save our GOD? The LORD liveth, and blessed be my Rock, and let the God of my Salvation be exalted: It is GOD that avengeth me, and subdueth the People under me: He delivereth me from mine Enemies; Yea, Thou liftest me up above those that rise up against me: Thou hast delivered me from the Violent Man: Therefore will I give thanks unto thee, O LORD, among the Heathen, and sing Praises unto thy Name: Great Deliverance giveth He to his King, and sheweth mercy to his Anointed, to David and to his Seed, for evermore. Thus David's being delivered out of his Troubles, fill'd his mouth with Songs of Deliverance to his great Deliverer. [GOD is the same GOD still, and has the same Power to save, and the same Bowels of Compassion to shew Mercy. Let us therefore*

fore lift up our Eyes and our Hearts to Him: We have been long looking to Men; but they have prov'd but as broken Reeds, that have rather pierc'd our hands than holpen us: We have experienc'd the Truth of what *David* long ago affirm'd, *That Men of low degree are Vanity, and Men of high degree are a Lye:* And therefore let us all say as he does, *Psalm LXII. 5. My Soul wait thou only upon God; for my expectation is from him,*]--- But to proceed: It is (as I have said before) none of the least Benefit of Afflictions, That it makes deliverance more sweet to us: For as after a great drouth, a shower of Rain is more refreshing to the Earth; or when we are extream thirsty, a draught of Drink is sweeter to us; and a Calm is rendred more pleasant and acceptable to Passengers, after a troublesome Tempest; so will our deliverance be more grateful to us, after we have been exercis'd with great and sore Afflictions. Thus in the *LXXVIII. Psalm*, and the 13th vers, *Thou ye have lien among the Pots.* (like Sons of Clay, esteem'd as the filth of the World, and the off-scouring of all things) yet when

(when your Deliverance shall come) ye
*shall be as the Wings of a Dove covered
 with Silver, and her Feathers with yellow Gold.* i. e. Ye shall be so much the
 more bright and glorious; and for every
 Sorrow you underwent in the time of
 your Affliction, you shall receive redou-
 bled Consolations after your Deliverance.
 And this Deliverance will come in due
 time, if with Faith and Patience we be
 found waiting for it: *For tho' Heaviness
 may endure for a Night, yet Joy will come
 in the Morning;* especially if we let Pati-
 ence have its perfect work: But if through
 impatience we seek to hasten it, we shall
 but retard it; *for he that believeth, mak-
 eth not haste.*-----And that we may the
 more quietly submit to the good Plea-
 sure of G O D, and rest satisfied in his
 Wise Disposal of things, our next Me-
 ditation shall be of our Resignation to the
 will of GOD.

The Soul's Expostulation.

L E T us now, O my Soul, a little
 Contemplate on the adorable Wis-
 dom of G O D, who is wonderful in
 Counsel

Council, and excellent in working: whose way is in the Sea, and his Paths in the great Waters, and his footsteps are not known: Since then O my Soul, his Judgements are such a great deep, that all the Lines of a created Understanding can never fathom them, Is it not much better to accept of his Fatherly Chastisements, than to quarrel with his Proceedings? Present Afflictions may be far better than a Prosperous Condition, if thru his Wisdom to improve 'em to the end for which GOD designs 'em. Will it be a Mercy to be made conformable to thy blessed Redeemer, who first suffered, and then entered into his glory? And will it not be thy happiness to have the same mind in thee as was in Christ Jesus? And if Afflictions do this, surely thou oughtest to Thank God for Afflictions, and rejoyce that thou art counted worthy to be a Partaker of Christ's sufferings. Again, It by Afflictions thy heart be weaned from the World, and thy Affections set upon the things above, where there are better and more durable Treasures, thou art certainly an infinite Gainer by the Bargain.

gain. And if outward ease and Prosperity has caused thee to contract sinful habits and evil Diseases, which are purged away by Afflictions, what reason hast thou to complain? Or if God by his afflicting hand hedge up thy way with Thorns; that thou canst not do all the Evil that is in thy heart, is not this the greatest Mercy that can happen to thee? And if by outward sufferings thou approvest the sincerity of thy heart to God, oughtest thou not to rejoyce therein? Thou canst not but know, O my Soul, how apt thou art to start aside from GOD, like a deceitful Bow; and if to Cure thee of that Evil, the Floods of Affliction, like those of great Waters, do arise, and force thee to turn to God as thy strong hold, for safety and Refuge, is there not a hand of Mercy to be eyed therein, which thou oughtest thankfully and humbly to adore? And likewise, if Afflictions cause thee to live in the Exercise of Faith, Hope, Charity; Patience, Humility, and other Divine Graces, thou hast exceeding reason to be thankful to God, and to say with David, *It is good for me that I have been Afflicted.*

flitted. Lastly, O my Soul, consider how pleasant it will be to look back, upon the various Issues of Divine Providence when God shall have wrought Deliverance for thee? How wilt thou then, O my Soul, exalt and magnifie the Lord, and rejoyce in God thy Saviour? Thou art now apt to blame the Conduct of Divine Providence, and to say with good old *Jacob*, *all these things are against me*: But then thou wilt be of another mind, and conclude that *he hath done all things well*, so that it could not be done better; & break forth into that Pathetical Exclamation of the holy Apostle *O the depth of the Riches both of the Wisdom & Knowledge of God! How unsearchable are his Judgments, & his ways past finding out!* And thence conclude with him, *That of him, and through him, and to him, are all things: To whom be glory for ever.* Amen

A P R A Y E R,

GRACIOUS and Merciful Father, help me thy poor unworthy Creature to adore thee for that Goodness and Mercy which thou hast been pleased to Vouchsafe

to me, by all the various Methods of thy Providence towards me ; & more particularly for those Afflictions which it has pleased thee to Visit me withal : O Lord be thou pleased to make them effectual for those gracious Ends and purposes designed by Thee ; That by them I may be made more conformable to my Lord and Saviour Jesus Christ, who was a Man of Sorrow ; & acquainted with Grief ; and who learned Obedience by the things that he suffered ; & having suffered, entered into his glory ; and that by them also I may find my Heart and Affections drawn off from the love of the World, because the Friendship of the World is Enmity to God : but grant, O Lord, that my Affections may be raised, & set upon things above, even where my blessed Redeemer sits at thy right hand ; that so when he shal appear, I also may appear with him in glory : Grant also, O Lord, That tho' no Affliction at the present is Joyous but Grievous, my Afflictions may be so tempered with the Oyl of Mercy by the great Physician of my Soul, that they may purge out all those sinful Distempers and Evil Habits that Prosperity and Ease has caus'd me to con-

tract, that so being purged from my Sins, and refined in the Furnace of Affliction, I may come forth like Gold. And seeing my Foolish and Decelstful Heart is so ready to run after Lying Vanities, let thy Chastisements be as so many Thorns to hedge up my Way, that so being stopt from running into the Paths of the Destroyer, my Soul may be like a Garden inclosed, a Spring shut up, and a Fountain sealed: And blessed Lord, grant also that by my Patient continuance in well doing, under thy Afflicting hand, I may Evidence the sincerity of my Love towards thee; which the Waters of Affliction can never quench, nor all the Floods of Tribulation drown. And tho' former Prosperity has caus'd me to forget thee, yet let this storm that it has pleased thee in thy Righteous Judgment to bring upon me, cause me to fly unto thee for shelter, who art a Covert from the storm and from the Rain; and my only Refuge and Rock of Defence, where I can be safe against the fear of Evil. And as the depressing of a Palmtree makes it grow the Straighter, and the trading of Commomile makes it smell the sweeter, so let my present Afflictions
cause

cause the Graces of thy holy Spirit in me to
 send forth the greater Fragrancy, and to ap-
 pear more Eminently: And further be pleas-
 ed to grant O Lord, through thy Wise and
 all Disposing Providence, these light Afflictions
 that are but for a moment, may work
 cut for me a far more exceeding and etern-
 al weight of Glory: And that when thou
 shalt graciously please to accomplish all the
 purposes of thy Grace towards me by thy
 Afflicting hand, and caused thine Anger to-
 wards me to cease, that my Mouth may be
 filled with Songs of Deliverance, that I
 may say with thy Servant of Old, Bless the
 Lord, O my Soul, and all that is within me
 bless his holy Name; Bless the Lord, O
 my Soul, and forget not all his Benefits,
 who forgiveth all thine Iniquities, who
 healeth all thy Diseases, who redeemeth
 thy Life from Destruction, and Crowneth
 thee with loving Kindness and tender
 Mercies / Grant this, O Lord, for the sake
 of Jesus Christ, thy blessed and only Son,
 who for the joy that was set before him,
 endured the Cross, and despised the shame
 and is set down at the right hand of the
 Majesty on high, To whom, with thee,

O Father and the Eternal Spirit, be ascribed all Honour, Glory, Power and Praise, World without End. *Amen.*

MEDITATION VI.

Of our Resignation to the Will of God.

O UR Blessed Saviour, in that most Excellent Form of Prayer he has taught us, has made this one Principal Petition in it, *Thy Will be done on Earth as it is in Heaven :* And tho' I hope we all make use of this Prayer, yet how few of us are there that understand what we ask? Tho' there is nothing more pleasing to God, nor nothing that tends more to the Establishment of our own quiet, than this Resignation of our Wills to the Will of God, which we therein pray for: For could we in times of greatest Trouble, and at the lowest Ebb of Affliction, consider that it is the Will of God, without whom nothing comes to pass, and whose alone Will is the Rule of all Righteousness, that consideration would soon allay all those storms of Passion and Discontent, which are so ready to arise in our Souls

Souls under such Dispensations of Providence, and make all calm and quiet there. And this was that which silenc'd all the Complaints of Gods People in the Days of Old, when they were even cover'd with the Cloud of his Anger, Of which, tho' many Instances might be given, I shall confine my self to a few.

AND the first shall be that of old *Eli* the Priest, who was a good Man, but too indulgent a Father, his wicked Children, --- who thereby took Encouragment to sin; by which God was so provok'd, that he sent *Samuel* to *Eli* with such a Message as was enough to make his Ears to tingle; importing no less than the destruction of him and his house, and that *the Iniquity of his house should not be purged with Sacrifice nor Offering for Ever*, because *his Sons had made themselves Vile and he restrained them not*. And yet even under so heavy a Message as this was, the good old Man resigns himself up to the Will of God, saying, *It is the LORD let him do what seemeth him good*

A Second Instance shall be that of King *David*, when he was forc'd to fly

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from

from the Rebellion which *Absalom* (his own Son) had rais'd against him. *Absalom* having aspired to the Kingdom, and wheedled the People out of their Loyalty and Allegiance, upon a Pretence of the Mismanagement of his Father, telling those that came to the King for Judgment in any Cause, That 'there was no Man deputed of the King to hear them 'and then wishing he was made Judge in 'the Land, that he might do them Justice. By which sly insinuations he had stolen away the hearts of the *Israelites* from his Father: And when by these ill Practices things were ripe for an Open Rebellion Religion too must be brought in for a part and a Vow to the Lord it pretended to be paid at *Hebron*. on which pretence *Absalom* having obtain'd leave to depart from the King, blows the Trumpet of Rebellion throughout all *Israel*, and makes himself King in *Hebron*. This News being brought to *David*, he finds himself in Danger from his Rebellious Son, and thereupon resolves to Abdicate the Royal City of *Jerusalem*, to which *Absalom* was hastening as fast as he could. In this flight

of the King he had several of his Loyal Subjects to attend him, and among them were Zadok and Abiathar the Priests, and the honest Levites with the Ark of God: But the good King, (who was more concern'd for the Ark of God than for himself) knowing that ' God had chosen the Gates of Zion before all the Dwellings of Jacob, would by no means suffer the Ark to be carried after him, but sends it back again into the City; (not knowing how God might deal with him) with this Noble Resignation of himself to the Will of God: Carry back (says he to Zadok) the Ark of God into the City; if I shall find Favour with the Lord, he will bring me again, & shew me both it and his habitation; But if he thus, say, I have no delight in thee; behold here am I. let him do to me as seemeth good unto him. This is a truly Royal Example, and well worthy Imitation.

A Third instance of this Resignation of our Wills to the Will of God, shall be that of King Hezekiah, who after his Recovery from Sicknes, having Received the Congratulatory Ambassadors of Merodach Baladan the King of Babylon

was so pleas'd with the Honour which he thought was thereby done him, that he shewed the Ambassadors the House of his Precious Things, the Silver, and the Gold, and the Spices, and the Precious Ointment, and all the House of his Armour, and all that was found in his Treasure. But this thing was displeasing to the Lord, who saw *Hezekiah* had his heart lifted up thereby, and therefore he sends the Prophet *Isaiah* to him, with this heavy Message, *Behold the day is come, that all that is in thine House, and that which thy Fathers have laid up in store until this day, shall be carried to Babylon; nothing shall be left, saith the Lord: And of thy Sons that shall Issue from thee, which thou shalt beget, shall they take away, and they shall be Eunuchs in the Palace of the King of Babylon.* Wou'd we know now how *Hezekiah* took this doleful Message? Why instead of fretting against God, or going about to exercise himself, he resigns himself up to the good pleasure of God, saying to the Prophet *Isaiah*, *Good is the Word of the Lord which thou hast spoken; For there shall be Peace and Truth in my Days,*

THE Fourth and last Instance I shall mention, shall be that Illustrious One of our *Blessed Saviour* : Who being under a sense of Divine Wrath, in that bitter Agony and Bloody Sweat which he underwent for our Sins, in the Garden, and which none but himself could have born, (for it would have crush'd all Mankind into Nothing, and all the Angels too, to have lain under it) he prayed to his Father, saying, *If it be possible let this Cup pass from me ; nevertheless not as I will, but as Thou wilt,* Matth. XXVI. 39. And in the 42d vers. he Went away again, praying the second time, and said, *O my Father, if this Cup may not pass away except I drink it, Thy Will be done :* And in vers. 44. He prayed again the third time, saying the same words.

THIS is indeed the greatest Instance of Resignation to the Divine Will that can be given. And after such an Instance sure none can deny that it is a Christians Duty. Nor is it more our Duty than it is our Priviledge : For when our Wills are thus resigned to the Will of GOD there is no cross Accident that can surprise

prize us, nor no Affliction trouble us; because we have given our selves up to his Disposall, who best knows how to order all things for us; and are secur'd in so doing, that all things shall work together for our good.

THIS Resignation of Soul to the Will of God, consists principally in an absolute Acquiescence to the Divine Pleasure, in every State and Condition of Life; whereby we are willing that God should chuse that Condition which he sees best for us; whether it be Sickness or Health, Life or Death, Poverty or Riches, Honour or Disgrace: And this without Murmuring, or Repining, or Thinking we are not well dealt with, or that we cou'd have provided better for our selves; but on the contrary we ought to think our present Condition the best for us, be it what it well, because it is the Result of Divine Providence; and this Requires, or supposes in us, a stedfast belief of God's Governing the world, and ordering all Affairs in it according to the Counsel of his own Will, And he that by a stedfast Faith in God (believing him to be the most

most Wise, most Powerful. most Just, most Merciful and Beneficent Being) has resign'd himself up to his Disposal, is prepar'd for all Events; and tho' he may lose Crowns, Kingdoms, Riches, Honours, Friends, Relations, and all things else which are look'd upon as outward Blessings yet he can never lose that inward Peace of Conscience & Satisfaction of Mind, which the world can neither give nor take away.

The Soul's Exposition.

CONSIDER, O my Soul, if thy Resignation to the Divine Will be to absolute a Duty, what progress thou hast made therein; and whether thou hast so given up thy self to the Will of God, to be absolutely at his Disposal: That thou art so, is indeed unquestionable; and so are the Devils too; for notwithstanding all their Rage, and all their Malice, they cannot break those Chains of Darkness wherein they are bound, to the Judgment of the great Day; But they have not resign'd their Wills unto his, but on the contrary do
what

whatever they can to oppose it, tho' in
 Vain----But, O my Soul, is thy being at
 the Disposal of Divine Providence, the ef-
 fect of thy *Choice*, as well as of God's Po-
 wer? If it be so, 'tis what it ought to be: But
 then, *what means this bleating of the Sheep,*
and lowing of the Oxen, as Samuel said to
Saul in another case? What means all this
 murmuring and repining at thy present
 Condition? What means that hankering
 after those Honours, Riches, and Pleasures
 that thou Enjoyedst heretofore? And thy
 present Uneasiness under the want of 'em?
 Do'st thou believe that thy present Cir-
 cumstances are the Result of the Divine
 Providence, and what God thinks best for
 thee? Then let thy Mouth be stopt for
 ever? For nothing can be more unrea-
 sonable than to complain. How prepo-
 sterous is it, O my Soul, to pray to God
Thy will be done, and yet when it is done
 to murmur? This seems strongly to infi-
 nue, that thou art no further willing
 God's Will should be done, than as it
 suits with thine; which is the Reverse of
 what thou hast pray'd for. Therefore
 Q my Soul either leave off Praying *Thy*
Will

Will be done, or cease to let thy Practice thus contradict thy Prayers. Remember O my Soul, that it is the foolishness of Man that perverteth his way and makes his heart to fret against the Lord. And take heed lest thy repining makes thee appear to be such a one. Is it not far better to give up thy self to this Conduct by an intire Resignation of thy Will to his, who better knows how to order thy Affairs, than thou thy self do'st? So may the bitter Draught of Affliction be made a wholesome Potion to thee; whereby thou may'st Experience the Truth of Sampson's Riddle, Out of the Eater comes forth Meat, and out of the Strong comes forth Sweetness.

A P R A Y E R.

O *Almighty and Eternal God, who workest all things according to the Counsel of thy own blessed Will, and whose Will is the Rule of all Righteousness; Look down in Mercy upon a poor and worthless Sinner before thee, whose heart was lifted up, and forgot God, in the time of my Prosperity; and*

and therefore thou hast justly depriv'd me of those Mercies which I did not Improve to thy Praise: And since I would not serve thee in the fulness of all things, it is but just I shou'd serve thee in the want of them. And yet such is the Vanity and Deceitfulness of my heart, that I am now apt to repine against thy Providence, and fret against thee for what thou hast done, instead of Kissing thy Rod, and Submitting to thy Fatherly Chastisement: O therefore be thou pleased to subdue this Rebellious heart of mine, and by an intire Resignation of my Soul to thy Soveraign Disposal, cause me to rest satisfied in every condition into which it shall please thee to bring me, And however things may seem to me, through the blindness of my Mind and the Darkness of my Understanding to go contrary to my Interest, yet make me to know, O Lord, that it is my great Interest to acquiesce in thy Will who doest all things well. Pardon, I humbly beseech thee, The Stubborness of my Heart, and the Unwillingness of my Will to submit to thy good Pleasure; and make me sensible that there is nothing more obstructs thy restoring of former Mercies to me

me, than my murmuring and repining at thy
 Present Dispensations. Give me therefore,
 O Lord, such a composedness of Spirit, that
 I may thankfully entertain whatever thou
 art further pleased to bring upon me. how
 hard soever it may seem to Flesh and Blood
 and be made willing to say, The Will of the
 Lord be done. And if the blessed Angels, that
 are always in thy presence, and the Spirits of
 just Men made perfect, rejoyce in the fulfilling
 of thy Will, what am I, sinful Dust and Ash-
 es, that I shou'd murmur and repine there
 at! Help me, O Lord, to Consider, that
 however my heart may fret against it, yet thy
 holy Will is the Result of Infinite Wisdom,
 as well as the Rule of all Righteousness:
 And that therefore it is both my Duty and In-
 terest willingly to submit thereto. And help
 me also, O Lord, to believe, That when thou
 hast humbled me by thy present Providences
 and brought me to lie at thy foot, in a due
 sense of my own Unworthiness, and a just
 acknowledgment of the Righteousness of
 thy dealings towards me, that thou wilt a-
 gain cause the Light of thy Favour to shine
 upon me, and make the Bones that thou
 hast broken, to rejoyce. Grant this, O Lord
 and

*and whatſoever elſe thou ſeeſt needful for me,
for the ſake of Jeſus Chriſt, thy beloved Son, &
my alone Saviour, who has further taught me
to pray ſaying, Our Father, &c.*

HA V I N G by the aforegoing Meditations Endeavour'd to ſhew the Uncertainty and Emptineſs of our former Enjoyments, & conſidered the Nature & Cauſes of Afflictions, and how far by our Sins we have brought them upon our ſelves, & alſo ſhown you the Advantages that accrew to us by a Patient continuance under them and laid before you both our Duty and Intereſt. in an intire Reſignation of our Souls to the Will of God, under the Darkeſt Diſpenſations of Divine Providence; I ſhall in the next place, as what I think will be very ſeaſonable, furniſh you with a Manual of Devotions upon all occaſions, fitted for Times of Trouble, to render it more proper for our Preſent uſe.--And conclude with ſome general Rules for our Daily Practice; and ſo leave the whole to the Bleſſing of God, who alone is able to make it effectual to the End for which it is deſign'd.

Manual of Devotions

F O R

Times of Trouble and Afflictions.

Morning-Prayer

Psal. LXXI, LXXIII, LXXIV: Or
CXXIV, CXXV, CXXVI, CXXIX.

Proper Lessons.

Dan. IX. or *Ezra.* IX. and X. to *Vers.*
7. or 2. *Chron.* XXXVI. *Jer.* XIV.
Luk. XXI.

A Collect Confessing and Deprecating Judgments.

O Lord we are brought into Times
of great Sorrow and Affliction,
and we have seen Violence and Spoil be-
fore our Eyes: Our Houses ore full of
Mourning, and our Hearts of bitter La-
mentation: And tho' thy Temples are
not shut up. yet several of thy Ministers
are shut out of thy Temples! Dearest
Lord!

Lord ! These things are due to ~~our~~ Sins :
 Thou art Just and Righteous in thy Deal-
 ings, but we are sinful and wicked : For
 we have sinned against the great Means
 of thy Grace, and the Mercies of thy
 Goodness for many years Vouchsafed to
 us, and to our Fathers before us : Nor-
 withstanding which, we are full of Hy-
 pocrisie, full of Prophaness, full of Lewd-
 ness, and most Abominably wicked :
 And I, even I, have contributed by a
 great measure of my Sins, to fill up
 those Voes. But O God ! That art Mer-
 ritful, as thou art Just, (that delightest
 not so much to appear just as Merciful)
 Pardon those Sins of ours that cause these
 Voes, and Pardon those Sins of mine
 which concur to that Cause ! And with
 the Pardon of our Sins, grant us a release
 of our Punishments : Let all Feuds and
 Animosities cease, and true Piety and
 Peace Flourish again amongst us ! Thou
 that out of Evil canst work Good, and
 out of Confusion dost set up the Order of
 the World. be pleas'd out of those
 Evils and Confusions that are upon us,
 to bring forth a blessed Establishment for
 us.

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ful, and less sinful, that we may be so
happy! Let Errors vanish, Sects cease,
Fury leave us, and the Spirit of Truth
and Love again possess us! Let Confu-
sions end, and all Irreverences in thy Ser-
vice be banish'd from us, and holy Order
and Decency be more regarded amongst
us. Let Divisions be cemented, and
Names of Reproach buried in Oblivion, &
the Voice of True Peace and Joy be heard
again in our Land, Lord let us have that
Religion which may make us happy in
Heaven, & that True Peace which may give
Time & Leave to Enjoy that Religion! And
to that end, let Power be Establish'd up-
on Righteousness, and Employ'd for the
preservation of thy Church and People;
and then maintain that Power and them!
Thou, by whom Kings Reign, who hast
promised to make them Nursing Fathers
to thy Church, Grant us these Blessings
to the Glory of thy Name, the Quiet of
our Lives, and the Saving of our Souls!,
even for thy dear Son our Saviours Sake
amen.

A Prayer for Mercy to the Nation

O Lord we are a Nation not to be
 beloved, a Nation ready to be
 ruined for our Iniquities, and for
 our Sins thou may'st justly destroy us,
 both Prince and People! But spare us
 good Lord, spare us for thy Mercy sake.
 Let the Blood of Jesus Expiate all our
 Guilt, and the Spirit of Jesus amend our
 Misdoings! O thou who wouldst not
 have one Sinner Dye, suffer not Millions
 of poor Souls to perish! Be reconciled to
 to us in a Mediators Blood, and be the
 Reconciler of us in a firm and blessed
 Peace! God of Pity and Peace, be at Peace
 with us, and make it for us, Even that Peace
 which none can take from us, do thou
 make us Partakers of, O thou holy One
 God, who camest into the World to take
 away the Sins of it. O thou Prince of Peace
 pity a poor Church and Nation, ready to
 Perish! Pity that Church that hath so long
 maintain'd thy Truth and Worship in the
 Nation; Pity them who are ready to pe-
 rish for seeking to maintain thy holy Truth
 and Worship in thy Church! And do
 thou

thou from Heaven Preserve It, and Us, and Them. O thou that hast the Power of Heaven and Earth in thy hand, who stillest the raging of the Sea, when the Waves thereof roar and lift up themselves, make bare thy holy Arm for our Deliverance; O God make haste to help us, for we are brought very low; stir up thy strength and come and save us, and make no long tarrying, O our God, but deliver us for thy Mercy sake *Amen.*

*A Prayer for those that are in great
Distress and Danger.*

O God of Power and Pity, who hast promis'd to regard the Prayer of the destitute, and not to despise their Cry, Look down, O Lord, from thy Sanctuary. from the Heavens do thou behold the Earth, to hear the groaning of the Prisoners. and to loose those that are in danger of Death; Rescue them from the rage of Violence, and shew thy self Merciful to them in this time of their distress, O thou Preserver of Men! And grant them all Graces and Mercies need-

ful for the saving of their Souls! And let them glorifie Thee both in Life and Death, and do thou glorifie them with Life Eternal, through the Merits and Righteousness of Jesus Christ our Lord. In whose blessed Name I further beg for Mercy for all that suffer in these Times of Trouble; Chiefly for those that are Destitute, for the Widows and the Fatherless: Let thy Mercy be extended to them, in the daily supplying of their several Wants and Necessities: Take them into thy peculiar Care, O thou Father of the Fatherless, and Judge of the Widow: And be thou their Comfort, Help and Succour, for Jesus Christ his sake. *Amen.*

A Collect for Grace

O God I can ask no greater Gift than thy Glory, and therefore beg no better Gift than thy Grace; Yea, even this perfect, is nothing else but that: Nor can I come at it but by the way of Grace. I do therefore for Jesus Christ his sake, beseech thee bestow on me this blessed Gift, Grace to do thee Service on Earth

Earth, that thou may'st give me thy Salvation in Heaven through the Merits of Jesus Christ our Lord. *Amen.*

A Collect for Peace.

O God, my poor Soul is an humble Suit-
or for Peace; the Blood of Jesus is
my Plea, thy Spirit my Advocate: I deserve
by my Sins Eternal Enmity, but for thy dear
Sons sake, have Favour for me: By whom
the World is Attoned, O let me be Reconcil-
ed to thee! I know not how to pray this
as I ought, but thy Spirit can make Effectu-
al Intercession for me. Lord let thy Spirit
move, and thy Son make my Peace. Subdue
my Lusts; Conquer Satan for me that my
Conscience may have Peace with thee, and
I in it, by thy Grace, through the Meditati-
on of Jesus Christ our Lord. *Amen.*

A Collect for Health.

O Lord when I am Sick, let me think
I may Die; when I am in Health,
that I may be Sick; that I may not mi-
spend the stock of my Life, but do thee Ho-
nour with my Health, and thou may'st give
me

me Comfort for it in my Sicknes: Even this, that Sin hath not bound me to my bed but thy Providence hath cast me down, which can & will lift me up, or to Health in this World, or to Happiness in a better. Such an Enjoyment of Health give me, I beseech Thee, for Jesus Christ his sake. Amen.

A Collect for Safety.

O Lord, so many days as I live, so many Lives I owe Thee; Thou renewest my Lease every day; A poor Tenant at thy Will, I am; and a frail Cottage of Clay, by thy Power I keep. Lord, thou hast hitherto spar'd me, still preserve me; and let me pay (as I can) what I owe of Service. the only Rent thou requirest for Tenement & Appurtenances, Life, Health, Wealth, and all the good things I have of thee, for which thou both granteest Term of Life, and givest Eternity. This to that, continue, I beseech thee, for his sake, who was Surety, and is sole Purchaser for me, Jesus Christ our Lord. Amen.

A Collect for Friends.

O Lord, graciously accept my Prayers for all my Kindred and Friends.

Friends : Do thou good unto them all,
 O God. To those that Err, shew thy
 Truth ; and those that see it, keep from
 Error : To those that do amiss, give
 Grace to do better ; and those that do
 well, continue in so doing : To those
 that are Afflicted, give Comfort and De-
 liverance ; to those that prosper, Humi-
 lity and Temperance : Bless the Sick with
 Health, and the Healthy from Sicknes.
 Supply those that want ; and let those
 that want not, give Supply. To all, grant
 thy Grace, O God, and shew thy Mer-
 cy : Let Love bind us one to another, &
 Religion knit us all to Thee ; that all who
 are of Natura' Kindred, may meet in Hea-
 venly Consanguinity : Even so, Lord,
 let the Blood of Jesus, run through all the
 Veins, and the Spirit of Jesus go along
 with the Blood, that the Glory of Jesus
 may be the End of us all. And that how-
 ever we suffer and scatter on Earth, we may
 Live and Joy together in the Bliss and Fe-
 licity of Heaven, by the Union of that
 holy Spirit, and Communion of that bles-
 sed Blood. *Amen and Amen.*

A Collect for the Catholick Church.

O God of Peace, send Unity among all that Profess thy Name : As they have but one Head, let them be but one Body ; as they are but one Body, let them have but one Spirit : The Spirit of Truth and Holiness, in Doctrine and Life, be in all : Cease Schisms and Wars in the Christian World : Let them not Spill one anothers Blood, for whom thy Son shed his, Let there not be many Hearts under one Head, nor more Heads with it, least they make a Massacre in thy Body, or a Monster of it. O let thy Scepter have Obedience, and thine Orders Observance, every where. Suffer none by Delusion or Depravation, of Mind or Ambition of Spirit, to pull down thy Throne, whilst they pretend for thy Scepter ; and take down thy House to set up thy Glory ; and let Confusion & Tyranny into thy Church, whilst they profess to bring in Liberty and Order From Violence, Avarice, Sacriledge, Schism, Heresie, Anarchy and Tyranny, O thou King of the Church, do thou keep us. Do thou Govern us, and let us Obey thee ;

Do

Do thou save us, and let us serve thee; Even
all Christian Souls save throughout the
World, Dear Jesus. *Amen.*

*A Charitable Prayer for the Times of
Affliction.*

O Lord, that do'st not willingly afflict
the Children of Men; Behold from
thy holy Habitation of Heaven, the
multitude of Miserable and Afflicted Souls
and Lives amongst us, and have Mercy
upon us,

HAVE Mercy on all Ignorant Souls,
and instruct them; on all Deluded Minds
and Enlighten them, on all Seducing and
Seduced Spirits, and Convert them. Have
Mercy on all broken Hearts, and heal them;
All struggling with Temptation, and Rescue
them; All languishing in spiritual Deser-
tion, and receive them: Have mercy on all
that stagger in Faith, and Establish them:
that are fallen from thee, and Raise them;
that stand with thee, and Confirm them:
Have Mercy on all them that groan under
Sins, and Ease them; That bless themselves,
and go on in their Wickedness, and Curb
and

and ~~for~~ them. Jesus! That didst shed thy Blood for all Souls, to save them, shed thy holy Spirit on all, and heal them.

AND Lord, have Mercy on all Miserable Bodies! Those that are ready to famish, for want, Feed them: Those that are bound to Beds of Pain, loose them: Those that are in Prison and Bonds, Release them: Those that are under the Fury of Persecution, and Cry under the Yoke of Oppression, Relieve them: Those that lie smarting in their Pain and Wounds, Cure them! Those that are distracted in their thoughts and Wits, Settle them! Those that are in Peril of their Estates and Lives, Preserve them: Jesus! That didst freely distribute thy Comforts and Cures, to all Miseries and Maladies of Men when thou wast on Earth, have Mercy on all, and help them; far or near, with us or from us; Lord have Mercy on all, even every Son and Daughter of Adam, at this time in Pain and Anguish upon the face of the Earth, (where ever they are, whosoever they be) what Help I would pray for my self from thee, or Comfort from Man in their Condition; I beseech Thee, the GOD of all Help and Comfort,

to give it them: Take them to thy Care
and Tender them supply them, and Succour
them. Have Compassion on them, and hea-
them: Jesus! That didst give thy Blood
for them, deny not thy Bowels to them:
Thou that didst Redeem them all, Preserve
them: Even all Miserable Souls and Bo-
dies, I beseech thee for thine infinite Mer-
cies sake. Amen.

*A Prayer against the Temptations of
Troublesome Times.*

O God who wilt not suffer us to be
Tempted above what we are able
to bear, succour me that the Temptati-
ons of this Time of Trouble does not over-
whelm me: Discover to me the ways
of thy Providence so far, that I may
see why I shou'd neither Deny it, nor
Doubt it. And make me know thy
Judgements to be so unsearchable, & thy
ways past finding out, that I may hum-
bly submit my Will to thy Wisdom, and
admire and adore that Justice which I
cannot Comprehend. Let me not be of
so narrow a Mind as to confine thy Work
to one World, which thou dost not
finish

not finish but in two: Nor let me be such a Creature of Sense, as to believe thou hast no other Reward or Punishment, than what I See and Feel, O let my Eyes look to the End of all, which is Heaven, or Hell: And let me Envy no ill Mans Happiness, which shall end in Hell; Nor bewail any Good Mans Wretchedness, who shall have Heaven for his End. And let me understand that the Prosperity of Sinners is a heavy Plague because it spurs them on to Hell, which is the greatest Punishment: And that the Adversity of the Saints is to them a Mercy, because it is thy Rod, to whip them into Heaven, the best Reward. Meanwhile let me not give a Brest full of thy Peace, for an Armful of that Wealth which breeds Nests of Vipers and Adders in their Hearts, and continual Stings in their Bosoms: But let me Prefer thy Sufferings of Innocence, before the Spoils and Triumphs of Violence.

O God, since a guilty Conscience is the greatest Punishment on Earth, because next to Hell; and Accusing and Condemning thy Providence, and Forsaking

by Innocence, the greatest Guilt, To
 that Exremity let no Temptation ever
 lead me. JESUS ! keep me from it by
 thy Grace and Mercy. *Amen.*

The Concluding Prayer.

O Lord, it is thy Promise to grant
 whatsoever I ask in thy Sons
 Name ; and thou wilt not per-
 form less, because I ask so in his Words.
 In his Blessed Breviary therefore I sum
 and offer up these my Imperfect Prayers,
 saying, as he hath taught me, *Our Father*
which art in Heaven, &c.

The Blessing.

GOD the Father bless me ; **G**OD
 the Son Defend me, **G**OD the
 Spirit Preserve Me, and all Mine and
 us, now and Evermore. *Amen.*

Evening

EVENING PRAYER

Pfal. XLIV, LXXVII, LXXVIII,
LXX, LXXXIII, XCVIII. or
CXXXVIII, CXL, CXLI.

Proper Lessons.

2 *Chron.* XIII, or XX: 1 *Cor.* X.

*Judes Epistle**A Collect or Prayer against Revenge.*

O Thou to whom Vengeance belongeth, Keep me from a Revengful Spirit, that I fall not into the hands of thy Vengeance: And since it is thy Will that I should exercise Patience and Patience, and Pardon, let me not study Revenge, and Returns of Injuries. What tho' I have lost my Estate wrongfully, and been turn'd out of my Place for my Loyalty to the King, yet have I not justly deserved it for my Rebellion against thee my God? why shou'd I then Meditate Revenge against the Instruments

whom thou, O Lord, hast made the just
 Executioners of thy will for my Deserts:
 O help me rather to look unto thee, who
 hast justly suffered these things to befall
 me for my sins, than to study Revenge
 against those that have Injur'd me. Thou,
 O most Meek and Merciful Saviour, didst
 pray for thy bloody Enemies! O let me
 then forgive my greatest Foes! Commit-
 ting my Cause to thee, who wilt do
 Justice for me on them, if I seek not to
 revenge my self; and for thy self upon
 me: if I do. Thine, O Lord is the Sword
 of Vengeance, and thine is the sharpest
 word. O let me not dare to take it out of
 thy hand! Lest while I strike others, I
 shall justly by thy Sword. Tho Flesh and
 blood provoke me to it, let thy holy
 spirit withhold me from it: And cast
 out of me that Evil Spirit,
 by thy Power O good God and Sa-
 vour, for thy infinite Mercies sake Amen.

A Collect or Prayer against Malice.

O Thou Divine Goodness, that
 wouldst not have me be of
 a Revengeful Spirit; neither
 wouldst thou have me be of

a Malicious Spirit; and therefore, O Lord, be pleased to keep me from Malice which is the very Soul of Satan, and Sin of the Devil: Thou, O God, art Love, but he is Hatred; And if Malice be in me, I shall be as he is, even one whom (unless thou hatest thy self) thou canst not love. Thou hast commanded that I should love my Enemies, and wouldst not have me be malicious against them, nor bear them ill will for what they have done to me, but rather to pray for them; yea, tho' they use me despitefully, thou wouldst not have me be despitefully towards them. And therefore from such a hateful and damning Disposition, O Lord, Deliver me: Let not Satan's Brand be on my Brest, and his Soul in my Body, lest being marked for him, he seize me as his own. But, O Lord, do thou stamp me as thy own, & set the Seal of thy Love on my heart, that I may be owned by thee, and have thy Badge continually upon me, which is, That we love one another: O let not me wear the Devils Badge in a visible or secret Malice to any. Make me, O Lord, a Child of thy Family, a Dove of thy Flock, without any Gaul or Rancor, a Lamb

of thy Fold, harmless to all, and not doing
Mischief to any; but delighting, like thy
Blessed Self, to do good unto all; Even for
his sake who is holy, harmless, and unde-
filed, who did good to all, and Evil to none
even Jesus Christ our Lord. *Amen*

A Collect for Grace.

O Thou that hast promised thy holy
Spirit to them that ask it, give me
thy Grace, O God; that being strengthen-
ed thereby, I may with Courage and Con-
stancy Engage all my Spiritual Enemies, &
subdue them: That I may pass my Pilgri-
mage here in thy fear, and at last receive
my Triumphs in thy Glory: Through the me-
rits of Jesus Christ our Lord. *Amen.*

A Collect for Peace.

O God of Peace which art incom-
prehensible, give me Thy Peace,
which passeth all understanding:
Let me so live according to thy Rule, that
I may have Peace with my Conscience;
and let me be so ruled by thy Will and
Word, that my Conscience may have
Peace

Peace with Thee Lord make an everlast-
ing Peace with me, & let me never do that
which has anie Tendencia to break that
League Dear Jesus! Let it be Ratified and
Confirmed in thy Blood, and maintain it
in me by thy holie Spirit. *Amen. Amen.*

A Collect for Health

IT is the wonder of thy Providence, O
Lord, that a Bodie subject to thou-
sands of Frailties, and Casualties e-
verie Day, should Enjoy Health or Life
an Hour; Yet through thy Mercie I have
both at this instant. Lord, continue to me
what I have, and let me so improve it to thy
Honour, that thou mayst continue it; and
suffer me not by anie Sin to provoke thee
to take it away from me, & to Smite me
with Sicknes. Hear me, I beseech thee, for
Jesus Christ his sake. *Amen.*

A Collect for Friends.

O Lord it is Joyful for Friends to love
and live together on Earth; but
the Joy of all Joys to live with thee in
Heaven

Heaven. I beseech thee let this happiness be the Portion of all whom thou hast made more nearlie and dearlie to be mine, Let us so live in thy Service, that we may die in thy Salvation. In the mean while, what we want of anie Earthlie Good necessarie for us, Give us: What is amiss, and offensive to thy Heavenlie Majestie in anie of us, Forgive us; What is requisite to make us so to serve thee now, that thou maiest save us then, in thy Bounty bestow upon us; Even Truth and Grace, aright to see and seek thy Face, in Jesus Christ our Lotd. Amen.

A Prayer for the Kingdom.

O Lord, Our Distractions threaten Desolations to us, Preserve us! Our sins cry aloud for thy Vengeance upon us! Pardon us! Thy Mercies have been great to this Nation, O Lord remember them! Thy Deliverances of us have been many O Lord Renew them! That Iniquity be not our utter Ruine, give us Repentance! The Guilt & Blood upon us, Forgive! Our Breaches, Repair! The Order which may bring Peace, Establish! The Government thou hast Establish'd, maintain! What

is Just and Right in thine Eyes; let up!
 What thou seest Evil, cast down! What
 makes the Nation miserable, Remove! What
 may make it happy, Restore! Lord for thy
 Mercies sake say, We have been miserable
 enough, and make us more happy. Let the
 Light of thy Countenance shine again upon
 us, and grant us thy Peace! The Power
 and Authority which may procure it, Pre-
 serve; and those to whom thou hast given
 that Power, Bless them to us, and us in
 them, and all in thee. For Jesus Christ
 his sake. Amen.

A Collect for the Church Catholick.

BEhold O God and Father of our Lord
 Jesus Christ; I, a Christian, and
 Child of his True Catholick Church, Pray
 thy Mercies on my Good and great Mother
 and all my Brethren, and her Children, in
 thee and thy Son, For Error; amongst them
 send them Truth; For Schism, Unity, For
 Superstition, Warrantable Worship; For
 Confusion, Order; For Prophaneſs, Piety
 For Variance, Concord; for War; Peace;
 That all may, in one Body, with one Mind
 and Heart. and Mouth, and Knee, Believe,
 Love.

Love, Confess, Adore, and so serve Thee,
 and Him whom thou hast sent, Jesus Christ,
 (the Great Lord and Common Saviour of
 us all) as thou mayst save us all in the World
 to come! O Thou Head of the Church, Save thy
 Body! By thy Blood, Cleanse it: by thy Spirit,
 Sanctifie it; by thy Power Preserve it, and e-
 very Limb of it, dear Jesus. Amen.

A Collect for the Church.

O Christ, Head of thy Body the Church
 let not this poor Member of it a-
 mongst us, Perish! What it is,
 Thou seest, Lord; with Piety behold us;
 What it was, thou knowest; O Lord in
 Mercy Restore us: Thy Primitive Order
 in Christian Truth and Worship for the
 saving of Souls, which is cast down, set up.
 The present Confusions, Distractions, Inno-
 vations, Errors, which are got up, cast
 down: Set up thy Glory, O Lord, amongst
 us; And what is set a part to support it
 do Thou maintain, and continue to us,
 and our Posterities after us, for Jesus
 Christ his sake. Amen.

A Collect for Safety.

FORGIVE, O Lord, the Forfeitures I have made of thy Protection, by the Wanderings of my Life: And tho'I have nor been as I should (a Dutiful Child; Yet be Thou, O Lord, (as Thou ever art) a Merciful Father: Forget not thy Fatherly Goodness to me, who pray thy Pardon for offending Thee, Thy Grace to serve Thee; & Thy Providence to preserve me this Night and Evermore, through Jesus Christ, our Lord. *Amen.*

A Prayer for one in Affliction.

O Lord that Affliction which is now my Lot, is the Result of thy good Pleasure, and as such let me Eye it, and improve it, to Reclaim me from Evil Ways, and to direct my course into those that are Good: If it be so grievous to bear it for a Time, what is it, O God, to suffer it, and ten thousands times more misery than it, for Ever! Then if it be ill, let it be thy Rod to reclaim me; and if Good, thy Staff to make me stand better in Grace, and advance me to thy Glory; Thy Fan to Purge me, Thy Furnace to Prove me. So Adversity to my Body,

Body, be the Prosperity of my Soul, let
 come and Welcome, O Lord; that
 my Soul may at last everlastingly Prosper
 with Thee, in that Day of Bliss which
 knows no Cloud of Ill, nor end of Good
 to Eternity. Since Affliction is a sign of
 thy Mercy, a Badge of thy Favour, and
 a means of Glory, let me not be Impa-
 tient under it, lest I perpetuate my Woes
 to two Worlds; and whom Thou hast
 but for a Time, make my self miserable
 for ever. Blessed Jesus! who didst go
 from a Cross to a Crown, and doest Cross
 me to Crown me, let me carry mine Pa-
 tiently that I may come to thy Throne,
 and not cast my self from a Cross of
 Woe, into a Gulph of Confusion. From
 such Miscarriages under my present Affli-
 ctions, O Lord deliver me Dear Jesus!
 By the Merits and Example of thy holy
 Cross, and by the Vertues and Works
 of thy holy Spirit, Do it for me, and
 Sanctifie it to me. *Amen.*

A Concluding Prayer.

BEhold, O Lord, what I have Pray-
 ed unto thee for, and grant I hum-
 ble

bly beseech thee, the Requests that I have put up unto Thee this Evening, and hear the Petitions of thy Servant: And do for me, for the Nation, for thy Church, and for all Estates and Conditions therein, not only according to what I have Prayed but according to what I should and ought to have Prayed, and what any else have prayed with me, for Jesus Christ his sake, in whose Name I have presented them, with whose Words I desire to Perfume and Perfect my Prayers: Beseeching Thee, That his Spirit may breathe in those Words in which I know I Pray both what, and as I ought? And therefore as Devoutly) Confidently say, *Our Father which art in Heaven, &c.*

The Blessing.

Blessed are the Afflicted and Troubled. and those that mourn under those Calamities we feel and fear: The Blessing and Comfort of God the Father, and the Grace of our Lord Jesus Christ. & the Consolations of the holy Spirit, be upon me, and upon all such sad and sorrowful Souls with me, this Night and Evermore.

Medi-

MEDITATIONS
AND
PRAYERS
FOR THE
HOLY COMMUNION,
BOTH

Before, At, and After Receiving,

*A Meditation before the Receiving the
holy Communion*

O My dear Lord ! Thy Passion makes
me full of all Passions ! I am in
Love, and yet I Hate ; I have my
Longings and my Loathings : I both Re-
joyce and Grieve, and Cherish, Hope and
Fear ! I am Incens'd and Ravish'd.

*I am in Love with Thee, O blessed Je-
sus ! I am Enamour'd of thy Person,
O Thou God Man ! The Son of Gods
The Beauty of Heaven and Earth ; The*

Content

Center of all Created and Uncreated
 Excellency ! The Mirror of the God-
 head ! The Wonder of Angels ! The
 Glory of Mankind ! I am inflamed with
 thy Love ! Thou mad'st thy Love to
Lazarus legible in thy Tears (See how
he loved him) said the Jews) and shall not
 I read it in thy *Wounds* ? They saw Love
 in thy *dripping Eye*, and shall not I in thy
Bleeding Side ? They, in the *Hot water*
 thou didst bestow on his *Dead Body*, and
 shall not I see it in that *reaking Blood* thou
 sheddest for my *lost and Dying Soul* ! O
 let not my heart be so hard to see those
Wounds of so great Love to me, and
 yet to have no Woundings of Affection
 for Thee ! For thee, Lord ! Yes, and all
 in Heaven and Earth that have Relation
 to Thee.

I am also in Love with the God and
 Father of my Lord Jesus Christ, who
 would give his Son, his only Son, the
 Son of his Love, so to suffer on Earth,
 for a Time, [that I might not suffer for
 ever in Hell.

I am also in Love with Thee, O Thou
 Blessed and Holy Spirit of GOD, who
 didst

didst anoint Jesus to be my Christ; and
thereby Inaugurate him to his Crown of
Thorns, and blessed, tho' most Bloody,
Passion, which he suffered for me.

I am *in Love* with the *whole Blessed Trinity*
whose glorious Essence and Ineffable Uni-
ty I Adore, tho' I cannot comprehend; and
whose Counsels fill my Soul with the high-
est Admiration, tho' I am never able to
search out their Unfathomable depth.

I have also *Love for the sons of Men* for
them especially for whom my Lord Jesus
shed his precious Blood, thereby to
make them *the Sons of God*; and Brothers
of Christ: Thy Cross, O Jesus, shall
make all Mankind my Friends; for where
thou gavest thy *Blood*, why shou'd not I
give my *Heart*.

THUS Lord, *I love all for thee*, and
thee in all: And now I will *love myself*
for thy sake amongst them: O Lord, I
am one in whom is thy *Flesh*, a *Man*; I
am one in whom is thy *Spirit*, a *Christian*:
I am one for whom thou didst shed thy
Blood, on whom thou hast shed thy *Spi-*
rit: (A redeemed esteemed Man by Thee)
& shall I be so poor, as to Value Dirt to
thy

thy Blood? Shall I be tempted to give my self from Thee, to the Flesh, and to the World? O Lord, I will Value thy Blood more, I will keep the Spirit better, I will set a higher price on my self, than to sell thy Blessed Purchase to the Devil, for a base Piece of Flesh, and a small portion of the World. So am I, and let me ever be in love with Thee, O Lord.

BUT O Sin! I am in Hate with Thee, for my own and for my Saviour's sake! O thou Enemy of God and Man, how execrable art thou! More than heart can think: That mad'st him lamentable more than Eye saw.

AND O Devil! I hate Thee, who didst tempt Man out of Paradise, and so draw Christ to a Cross: And could thy Temptations have prevail'd and thy Power been equal to thy Malice, wouldst have cast the second Adam out too; that so nor the First, nor his Seed, might ever have come in again.

AND, O world! I abhor thee, as the Imp of the Devil; who of his Jews and Gentiles couldst find hands for such horrid Acts, and Sins that made those Bloody Passions

Passions. So Sin, Devil, World, for the
 Death of my King, and Lord, and Christ
 you have my Hate,

I have also my Longings too; I Long
 for the Lord! My Soul Longeth for God,
 even the Living God! (yea even for the
 Dying God!) when shall I come and ap-
 pear in the Presence of God; God Dying
 once, yet Living ever! When shall I
 come before the Dying-Living-God.

I long for the Chariot that will bring
 me to Thee, and will Kiss it, tho' it be
 a Cross.

I long for the Inn which will lodge
 me near Thee, and will Embrace it, tho'
 it be a Grave.

I long for the Bed which will raise me
 to Thee, and will climb to it, tho' it be
 a Gibbet.

O Cup of Salvation, I will not refuse
 thee, Tho' full (even to the Martyrs
 Measure) of Blood; If from him, thou
 shalt be drank, and yet deem'd nothing
 to thy Saviours Blood.

I long to be in thy Courts, where thou
 art present in Spirit! To be in thy holy
 Temple, (which is thy Chamber) at the

Altar.

Altar and Table, which is the Chair of thy fine
Presence; Yea, where in high and ineffa- *mir-*
ble Mystery, I find a Presence of thy Bo- *is*
dy, & keep both a Commemoration and Com- *at*
munion of it and thy Blood But as I have *odi*
my Longings, so I have my Loathings. *sfad*

I Loath the Life in which I cannot see *na*
Thee: At best, an Exile; at worst a *Vo*
Trouble to thee. *Dea*

I Loath myself for casting away Love *dv*
on so base and unworthy a Life; where *riu*
I do either Crucifie thee with my Sins, or *ver*
Wound Thee with my Miseries; Where I
renew Thy Passion by my Guilts, or *neir*
thine Agony by my Conflicts. *ut i*

I Loath my self for Loving Thee no *Red*
more, who hast lov'd me so much. I like- *God*
wise Loath my self for Loving Sin *so*
much, which has been so great an Enemy *anc*
to my dearest Lord.---But then I have *arn*
also my Joys. *en*

I Joy in thy Cross, not in thy Grief, *Cor*
O Christ. For can I see thy Sacred Body *Dur*
all gore, and my heart not bleed? The *God*
Spear be in thy Heart, and no Sword at *the*
mine? I will not, I cannot endure it, *O*
my dearest Lord: No! I Joy in the Resur- *ha*

thine

thy *Infinite Mercie* O God And in the
fruit, the Perfect Redemption of Man!
is finished! Yes, Blessed be the Blood
 that was the Price, and blessed be the
 avodie, that laid out that Blood! The Sa-
 tisfaction is full? Salvation is sure! Sin
 is nail'd! Hell foil'd! Satan chain'd; The
 World baff'd! The Flesh wounded!
 Death slain! The Grave buried! Everie
 adverarie's Power is conquered by Christ
 triumphant in the Chariot of his Cross
 over all. *All is Finished!*

T H E R E are some verie lavish in
 their Praises of the Wood of the *Cross*;
 but it was the *Blood of the Cross* by which
 no Redemption is Purchased: And what
 good doth not grow from and upon that
 pulpit of Repentance, Pillar of Faith,
 anchor of Hope, Magazine of Charitie,
 armorie of Mortification, School of Pa-
 tience, Mirror of Obedience, Rock of
 Constancie, Shop of Humilitie, (the whole
 Dutie of a Christian.) O blessed Root of
 Gods Mercie, that bringest forth the hap-
 py Fruit of Mans Grace and Glorie! O Tree
 of Death, more blessed than the Tree of Life,
 that hast such a Root, and such Fruit:

Thus

Thus are my Joys Triumphant in thy many
 Cross.-- But. out

I Grieve to see Thee Crucifi'd again, O with
 Christ. and my Soul is Crucifi'd for hav- Obe
 ing a hand in thy Cross; Wo to the World Sac
 for offences. which make Thee bleed afresh see i
 and bring Thee to thy Cross again. Wo is Zea
 me that see Thee daily Crucifi'd betwix Pray
 Hereticks and Schismatics, Thieves of thy wha
 Truth; between Hypocrites and Profligates to b
 Thieves of thy Grace: amidst Men of In Eye
 temperate Heats and Cools in Religion and
 Thieves of thy Honour, grie
 not

I Grieve to see Thee Crucifi'd in vain
 So much of the World lost, when all was
 paid for! A Price sufficient to have ran- Cro
 som'd not a World only, but a Hell full I re
 of Devils, Effectual only to a handfull of Sal
 Men. Yea, even within thy Holy Pale, der
 which should preserve thy Blood to a thy
 drop, wo is me! how is it spilt to a cha
 stream! Whilst so many make void by Da
 their Sins; the healing vertue of thy pre- thy
 cious Blood! By Unbelief how many Th
 Millions are lost out of the Church! And see
 by Mis-belief, how many Thousands in can
 it! And by Miscarriage of Life, how Ar
 many for

many Thousands of Millions both in and out ! My heart bleeds to see thy Creed without Faith, thy Decalogue without Obedience, thy Prayer without Use, thy Sacraments without Reverence ! Nay, to see it made Faith, Conscience, Devotion, Zeal, to have no respect to Sacrament, Prayer, Decalogue or Creed ! And Lord, what Tears, even of Blood, are sufficient to bewail it ! O my dear Lord ! Can my Eyes see thee thus Crucify'd again Twice and in vain Once, and my heart not grieve ! --- And yet tho' I grieve, I am not without Hope. And,

I hope in Thee, and the Blood of thy Cross alone, I hope for Pardon, because I read it Seal'd in thy Blood ! I hope for Salvation, because I find it purchased under that Seal. Wilt thou not make good thy Seal ? Wilt thou not prefer thy Purchase ? Nor Sin nor Devil then shall Damn me, O Christ ; he shal not steal thy Purchase, nor make void thy Seal : Thy Blood is my Plea against both : In it I see my Pardon & Salvation Written ; nor care I, so thou be my Advocate, for Saint or Angel to set to their Hands. I hope in Thee for my Salvation. K AND

AND so I do for my Mothers too,
 the Spouse bought with thy Blood, and
 Lov'd as thy Bodie: O Lord thou art her
 Saviour, and shall she want thy Salvation?
 O let her not want thy bowels for whom
 thou gavest thy blood! behold her Miser-
 ries, and forgive her Sins! Till thy blood
 hath no Vertue, she is not without hope.
 And I know, O Lord, that the Streams
 of thy blood are not yet drain'd, and
 that the Sea of thy Mercie still flows as
 fresh and free as ever. And therefore will
 I hope still.--But,

I fear too: I dread Temptation: Thy
 Cross was made of *Adams* Tree; I fear
 because he fell; I Dread Desertion, I want
 both *David's* Grace, & *Solomon's* Wisdom
 and Yet tho' I had both, I shou'd fall, if thou
 forsak'st me; On the Cross thy Disciples
 left thee; but let me never leave thee! I
 dread Apostacie! O keep me from that
 Sin from which even thy blood, thy Cross
 cannot or will not save me. But then,

I fear my self for all this; As my Sins
 nail'd thee to thy Cross, so my Corrup-
 tion rivets me in my Sins. The heart is
 deceitful about all things, and mine is

des-

desperately wicked ; and full of divers Lusts and Abominations. And therefore from a Tempest of Temptation, from the Gulph of Spiritual Desertion, from the Precipice of Apostacy, and from my self above all, by the Vertue of thy Cross, deliver me, O Lord.

O Christ, my Spirit is Incens'd, and I am full of Indignation for the Affronts and Injuries done unto thee ! To see thy Blood spilt or scorn'd ; to see thy Passion forgot, or abus'd ; Thy Love without Memory or Value, thy Pains without Belief or Remorse. Who can endure, O blessed Jesus ! to see thy Cross made the Devils Standard ? And thy Wounds (the only shelter for Sinners) turn'd into Cities of Refuge for Sins ? To see thy Passion made the Nurse of Presumption, and thy Mercy the Milk of all Abominations ? When Indignation kindles in thy poor Servants Soul at so great Indignities, how is it that Wrath flames not out in Thine ? Now is it ? Even so it is, because thou art Jesus ! Lovest to save, and art loth to destroy ; Waitest our Repentance, and Wavest thy Vengeance.

I am Ravish'd with that good Spirit
 of thine, O Christ! Thou hadst it on the
 Cross, and keepest it on the Throne!
 Where it appears, it doth Ravish me? In
 thy Lips! Thou Prayest their Pardons
 that are shedding thy Blood! And thirst-
 est for their Salvation that are Butcher-
 ing thy Bodie! In thy Arms! Stretch'd
 out to Embrace all on Earth, and there-
 fore strike not, tho' in all the Power of
 Heaven! In thy Eyes! As thou wast
 with one of my Mothers, I am with one
 of Thine. Thy Furie frights me, O Lord
 Thy Favour is that One. The Eye with
 which thou didst look at the poor Thief,
 and give him both thy Pardon and thy
 Paradise. The Eye by which thou didst
 look at thy dear Mother; and amidst all
 thy Wounds chuse her Guardian, and
 have her in thy Cares. The Eye with which
 thou didst look at the dear Disciple,
 and Adopt him, of thy Servant, thy Mo-
 thers Son. The Eye by which thou didst
 look at poor Sinners to be saved, a Church
 to be bought, and World to be Ransom'd
 But, in thy Heart, O Lord, O what an
 Apparition see I there! Through the
 bloodie

bloodie Door of thy wounded Breast,
 a House full of Nothing but Goodness,
 Pitie, Patience, Mercie! O what a Per-
 spective is there by the way of the Spear!
 To see the Prospect of a poore Sinners sole
 delight, a Heart full of Grace and Fa-
 vour, in the Brest of a Jesus! A Saviours
 Heart! From that Heart, with that Eye,
 O Christ behold the Afflicted Mother
 (thy Church) and thy dear Disciple, her
 Child! Breathe Comfort to her for whom
 thou gavest Blood! And to him who is
 the Son of her Comfort! Make Peace
 between Mother and Children, where
 there should be Love. Let them live by
 one Spirit, that are bought with one
 Blood! And no longer be one anothers
 Cross, but bear one anothers Burdens.

Dart, Lord, from that blessed Eye of
 Pitie, these Favours on the Face of that
 bleeding Bodie: and with thy Arms
 Nail'd once to a Cross, now extended
 on a Throne, Embrace her; and uphold
 her in Life! Advance her Throne for
 whom thou didst endure thy Cross; O
 Thou who didst with thy Fingers work
 Heaven & Earth, and upholdest all things
 by

by the Word of thy Power, those whom the World treads under foot, take thou into thy Arms! In thy blessed Arms O thou Omnipotent and All Merciful Maker and Saviour of the World, in thy blessed Arms I leave the Wounded Mother, and at thy Feet I lay the bleeding Child.

JESUS, nourish these holy Passions in me, which my Heart hath conceived, and my Tongue now brought forth befor Thee! Let thy holie Passion ever breed them in me, and thy Spirit Nurse them for thee, even by the Merits of thy bloody Passion, I beseech Thee. *Amen, Amen.*

A Prayer before Coming to the holy Communion, Acknowledging and Deprecating our Unworthinefs.

O Lord, I am everie where in thy Presence, and under thy Eye, and therefore shou'd be Prophane no where, but thy special Presence and Face is in thy Temple: Therefore I should be more holy; and thy Chair and Seat is at thy Table, and therefore there I should be yet more so: Even the Angels are not pure enough for such a Heavenlie Presence.

fence; how then shall a poor Mortal
 Man appear at so high and holy a Ser-
 vice? How shall I dare to Communicate
 with Thee, that deserve not to come be-
 fore Thee? Lord, since I cannot come
 as I should, pure, I will endeavour by
 thy Grace, to come as I may, Penitent.
 I will be more humble, because less holy;
 and more Wash'd, because so Filthy.
 And O Lord, give me Grace so to come
 Let me look over my Life in the Glass
 of thy Law, and make me wash with
 my Tears what is polluted in my Ways;
 and Cleanse in Christ's Blood what I
 wash with my Tears: O Lord, in a Bath
 of this Water warm'd in that Blood
 flowing from a Sinners bleeding heart,
 and Saviour's bloodie side, shall I not be
 clean if I wash? Pierce my heart, O Lord,
 that I may repent; open my heart that
 I may believe, that so I may wash and
 be clean! Tho' I did not live, let me
 believe a right; and let me love whom I
 do believe, even, thee, O God, Father
 of our Lord Jesus Christ, who didst send
 thy Son to shed his Blood and Redeem
 me; and Thee, O Son of God, who
 didst

didst come and shed thy Blood to make a Bath & heal me; & also Thee, O holie Spirit of God, by whose Grace & Work upon my heart, I come to have the benefits of that Blood. And who n'l love, let me not grieve; Lord, let me no more offend thee: Let my heart be set to serve thee, resolved to please thee; And do thou accept me, Father, Son, and holie Ghost. *Amen.*

A Prayer before the holy Communion,
to be Pardon'd, and Prepar'd for it.

DE A R Saviour! that hast given thy Flesh and blood to be my Meat and Drink and now inviteſt me to those Heavenly Dainties: Who am I, woful and wicked Wretch that I am, that I should dare with my unworthy hands to receive those high and holy Myſteries! Original-ly Unclean, Actuellie Defiled; and even ſince my laſt Coming and Communicating (for all my Vows and Proteſtations before thee) again and again polluted. In theſe ſtraits and ſtreſſes of Spirit, how ſhall my Soul be ſatisfied? If I come not at thy call, I rebel againſt thy Mercie: If I come, I
treſpaſſ

trespass upon thy Purity! O my God, I
 will not stand out a Rebel; But rather fall
 down an humble Suppliant before thee. I
 am guilty, Lord Pardon me; I am polluted,
 Lord purge me: Tho' guilty, tho' polluted,
 I am thy Ransomed Soul, Dear Redeemer,
 save me! Let the Merits of thy precious
 Blood, cleanse me from the guilts upon me!
 Let the Graces of thy holy Spirit Sanctifie
 me from the stains within me! Let the
 Sighs and Tears which come from my blee-
 ding Heart, wash off those Blots by Ver-
 tue of that Precious Blood! Let the Cries and
 Prayers which now come from my Believing
 Soul obtain those Graces from thy holy
 Spirit, True Repentance and Humility, a
 lively Faith and Charity, with all those
 holy and heavenly Thoughts and Affections
 which may dispose and prepare me for thee!
 By these fit my Soul for thy Self, and my
 Body with my Soul to be an holy House
 and Habitation for thee! Let thy holy Spi-
 rit and Body enter into me; Come, dear Re-
 deemer, come to the price of thy Blood seiz-
 thine own, and save me: Possess my Soul,
 Feed me, and Preserve me. Hereafter let
 me have more Grace than to grieve thee,
 Give

Give me care to keep my Body (thy Temple more pure from Sin, and holy to Thee; and my Heart (thy Bed) more clean from Lust, and undefiled before Thee! In the strength of Thee, the Living Bread, let me grow more able to serve thee. And by Vertue of so near an Union and Communion with thee let not mine, but thy holy Spirit from henceforth Lighten, Lead and Enliven me; that I may shun Sin, which thou hatest, and daily do those Duties of Devotion & Charity which please Thee: So let this holy Sacrament at once Seal to me thy Mercy and my Glory; where I shall for ever Communicate with Thee in Perfect Purity and Felicity! To that happy Communion, by thy Grace, dear Saviour, ever Prepare me; and Now for a holy Communion with Thee. Amen, Amen: Say Amen, Lord Jesus.

A Prayer At our Receiving the Holy Communion.

DIDST Thou not Invite me to thy holy Table, O Lord, I durst not come: Now thou calldst me, I dare not keep away: And yet when I do consider Who and What is here, I fear and

and tremble to come. Thou, O Lord art a holie and dreadful Majesty, and to thy Mysteries be. Holy Bread and holy Wine; A most holy Body and Blood: No Taint in his Blood, who is G O D as well as Man: The Lamb of God Immaculate, Undefiled, without Spot; All-Pure most High and Holie! But alas! I am Unclean, Unclean, Unclean; Originally, Actuallie, Everie-way; in Heart, Hand and Lips; throughout Childhood, Youth, and Manhood, most Unworthie to approach a Presence so Pure, who am so Unholie!

TRUE, Lord! But I Lament my Uncleanness, I Renounce my own Unworthiness: I come, not because Worthie, but Needie! I come to be made Clean and Worthie: That Bodie and Blood can make me Clean, (it is my Saviours,) and his Merits can make me Worthie! (They are thy Sons, O Lord!) And here is a Conveyance of that blessed bodie and blood; (It is thy Sacrament!)

LORD! Think me Worthie for his sake, and make me worthie for thy Mercies sake, by my Coming. Give my
Sins,

Sins, thy Pardon; my Soul, thy Grace;
 my Self, thy Acceptance in thy Beloved.
 And what thou dost Convey, Seal to
 me by what I now Receive from Thee,
 the Blessed Body and Blood of Jesus Christ
 our Lord. *Amen.*

*A Prayer and Thanksgiving after the
 Receiving of the holy Communion.*

PARDON, O Father, the Errors
 and Infirmities of thy poor Child,
 which have pass'd in thy holy Service,
 whether Before, or In, or Since the Sacra-
 ment And in and for the Precious Blood
 of thy holy Child Jesus, of which I have
 had the holy Communion, Seal me my
 Pardon! And behold and accept thy
 Servant, from a Heart full of thy Love,
 pouring out Praises to Thee, for the In-
 estimable Benefits Received in those high
 and holy Mysteries! What am I, O Lord,
 or what is in me, that thou shouldest do
 this great Honour and Favour to me? I
 am unworthy to touch the Thresholds of
 thy House, and thou hast taken me to
 thy Table! I am not worthy to stand
 amongst thy Saints, and thou hast made
 me

me Sit with my Saviour / I am not worthy to come before thee, and fall down before thy Footstool, and Thou hast been pleased to come into me, and make my Heart thy Throne! I am not worthy to Eat the Bread of Men, and thou hast given me the Bread of Angels: Yea, Lord, the Angels hunger, but have not this Bread! What they admire, I have Received; whom they Adore, I have Entertained: The Bodie and Blood of Jesus, their Mirror, is my Meat! Christ and they are two, but I and my Saviour are One, Flesh of his Flesh, and Bone of his Bone; One Blood, one Bodie! O unspeakable Myserie! O incomparable Mercie.

LORD, I beseech Thee, since of my self I cannot enough Praise Thee make me some way worthie of Thee: Let my Hands which have Received thy Blessed Bodie and Blood, be henceforth Sacred, and do no Deeds that may offend Thee: Let my Lips which have touched those holie Mysteries, be hallowed from all Words that man displease thee: And let my Heart, the Habitation of my Lord and Saviour, be hereafter holie, and no

Vain

Vain Thoughts lodge within me! As I am one with him in bodie and blood, let me be one in Spirit? the Spirit of Wisdom, Love and Holliness: Trulie to know Thee, serve Thee, and cleave unto thee. By the blessed Sacrament of his bodie and blood, convey it to me. Confirm it in me! Let it be to my Soul the Signet of thy Love, and Seal of thy Glorie. And Even for the precious Merits of that blood and bodie, receive me to it. I beseech Thee, that I may be one in Everlasting Union and Communion with Thee, for Jetus his sake. *Amen. Amen.*

*A Thanksgiving for a Devout Soul,
After Receiving the Communion.*

O Thou that hast given the bread of Heaven to feed me give me the Tongue of Angels to praise thee! Lord, the very Angels are not blessed with such bread! O what an high Mistry and Mercy is this that my Saviour is my Sustenance, and their Maker my Meat! The body and blood of Christ, the Eternal Son of God to be in an holy Communion Eaten and Drunken, by the Mouth of a Mortal Man! O the In

finite

finite Condescending Goodness of a gracious
 God ! To make my humble Heart the
 Habitation of his Holiness ! To come to me
 Enter in me, and become one, not by Re-
 conciliation only, but Heavenly Union &
 Communion with me ! O miraculous Uni-
 on ! O mysterious incorporation ! O happy
 Soul thou art so near to thy Saviour ! O
 blessed Saviour, that art so near my soul O
 wretched soul, if thou esteem'st any thing
 too dear for such a Saviour ! Wilt thou not
 give thy body and blood for his Truth ?
 Wilt thou not offer thy Life as a Sacrifice
 to his Glory ; O Lord ! Let my Soul, which
 by thy Sacrament is made so happy by my
 Sin never be made wretched. And since I
 have received thy bodie and blood, let thy
 Spirit take Possession of my Heart ; & guide
 me, lead me, command me, and Rule me :
 Be thou the Spirit of my Soul, and Soul of
 my body. Let not the Flesh, World, or
 Devil, have any Power in me : Live ! O
 Live thou in me, O Christ, Live in my
 Earthly Tabernacle, and let me live for E-
 ver with Thee in heavenly Habitation !
 Even by the Merits and Vertues of thy pre-
 cious Body and Blood, O sweet Jesus, I
 beseech Thee. *Amen.*

I AM

I A M now come, through the Divine Assistance, to the last thing I Promised, which is, *Some General Rules and Directions for our Daily Practice*: In which I shall be verie short, a few things well digested, being better than manie; which oftentimes prove burdensome to the Memorie, and hinder instead of help.

I H A V E already set down a Form of Prayer to be us'd Morning and Evening in Times of Affliction; besides which, I will add.

Rules of Devotion for the Morning.

I N the Morning when you first awake, lift up your Eyes to God and say, *I lift up mine Eyes to the Hills from whence cometh my help.*

T H E N lift up your heart to God, and pray, *Lord keep me from all Sin and danger this day, for Jesus Christ his sake.*

W H E N you are up, kneel down, and say this Prayer: *Almighty God, who hast touched my heart with a sense of thy fear, and holy dread of thy Majestie, I beseech thee give me thy grace, so to govern my thoughts, and look to my Words and Ways this day, that I may avoid all Sins,*

especi

especially those to which I am most inclin'd, or may be most provoked: That so my Soule & Body may be kept pure & unspotted before Thee; and whensoever the hour of their Separation shall come, may be ready and prepared for Thee, through the Merits and Mercies of Jesus Christ our Lord. Amen.

WHEN you are ready for your Morning Prayers, you may use the Service before recited for the Morning.

Rules for the Evening.

AFTER you have used the foregoing Prayers for Evening Service, and before you go into your Bed, kneel down and say this short Prayer: O God, who hast made the Day for Labour, and the Night for Rest, let thy Sons Blood cleanse me from this Days guilt, that I may sleep in thy Peace, and rise again refreshed and preserved by thy Favour, through Jesus Christ our Lord. Amen.

AND this Thanksgiving and Prayer: Almighty God, who hast preserved me this Day from many Sins and Dangers, I do humbly magnifie thy Name for thy Grace and Goodness towards me, beseeching Thee to forgive me all the Errors of this Day
 L whereof

whereof my Conscience doth or may accus me. And grant that those Sins which by my frailtie I have Committed, may by the help of thy Spirit be more carefully avoided that I may ever stand in thy Favour, Walk under thy Protection, and now rest and lie down in thy Peace, and at last come to thy heavenly Kingdom, through the Merits and Mediation of Jesus Christ. Amen.

When you lie down, say,

I will lay down my head in Peace, and take my Rest for thou only, O Lord, makest me to dwell in safety.

Then Pray thus.

L I G H T E N mine Eyes, O Lord, that I sleep not in Death; I commit my Soul and Body to thee; keep me for thy Mercies sake. Amen.

Some General Rules for our Daily Practice

1. **R**emember, That tho' Knowledge, especially the Knowledge of God, be an excellent thing, yet it will be no farther available to thee, than as thou puttest it into Practice: For Knowledge without Practice, is like light without Heat, which never ripens any Fruit to the Glory of God, or Good of thy own Soul.

Soul. Be sure therefore to labour after the Knowledge of Gods Will, and to put that Knowledge into Practice.

2. Let the Worship of God have the first place in thy Affections and Actions. And tho' Private Prayer and Secret Ejaculations be necessary, yet let not Publick Prayers in the House of God be Omitted.

3. Neglect not the Common Prayers and other Publick Duties of Devotion, but say with holy David, *I was glad when they said unto me, We will go into the House of the Lord.*

4. Be careful that Divine Service be performed aright, as it ought to be, and delight thy self in the Beauty of Gods House.

5. In all the Various Changes that befall thee, especially in Afflictions and Distresses, make Prayer thy Refuge.

6. Set aside appointed times for thy Private Devotions, and observe them not only out of Custom, but of Fervency of Spirit, to increase thy Piety.

7. The Pious Rites & Ceremonies of the Church, esteem highly of; I mean those which

which are not repugnant to Gods Word and on the other side, fly Superstition.

8. Use constantly the Prayers for the Church; and by name, for all those for whom thou art bound to pray, especially the *Royal Family*.

9. If thou art a Father of a Family, govern all under thy Care, piously and religiously: Let all resort to Morning and Evening Prayer, either Privately, or Publickly, if it may be. And let this be a Law to thy Family; Whosoever comes within this House let him be Sober, Just, Religious, and Honest in all things: Lie not, Swear not, Forswear, nor Blaspheme not: Detract not from others, mind not Cups and Revels; offend not any Bodies Ears, or Eyes, or Mind, either by Words or Deeds. Whoso doth otherwise, let him depart hence.

10. Discipline thy Children betimes, and Train them up in the way they should go, and when they are old they will not depart from it.

11. Rule thy Wife with Prudence; and provoke her to the Love of Vertue and good Works, by thy Example.

12. If thou hast Daughters, be solici-

tous

tous about the Preservation of their Chastity; the Age is corrupted, and full of Debauchery; and if they come to be defiled, they are in danger of Eternal Ruine; and therefore this requires thy utmost Care, for thou hast no Treasure so much expos'd as these. And to this End, keep with a double-Lock their Ears and Tongue from Obscenity and Scurrility; let none come near them, that use impudent Jestes or Gestures, for shameless Companions and evil Conversation, Corrupts good Manners, and ought to be avoided as so many Serpents and Vipers.

13. Be careful to avoid all known Sins: To which End be sure thou commit not the least fault wittingly or willingly, for the dearest Friends sake: It is Better to renounce all Friendship with Men, than to endanger the breaking of thy Friendship with God. And nothing will break this Friendship sooner than Sin.

14. Use not thy self unto Swearing; I mean not only Vain and Prephane Swearing, but also promisory Oaths: But if thou hast made any such, take care to perform 'em tho' it may be to thy own outward hurt.

15. Vow nothing rashly, but upon great Deliberation; and what thou hast Vowed, pay.

16. Imitate the Life of thy blessed Saviour; and follow the steps of his Saints in all things wherein they ought to be imitated.

17. Next after thy Duty to God, consider what thou owest to thy Neighbour; and do it whilst it is in the Power of thy hand,

18. Do good to all, according to thy Ability; Feed the Hungry, give drink to the Thirsty, Entertain the Stranger. Cloath the Naked, Visit the Sick, Redeem the Prisoners, and Bury the Dead. This Charity belongs to the Body.

19. There is likewise a Charity due to the Soul, which is, To Instruct the Ignorant, Correct the Sinner, Counsel the Doubtful, Comfort the Afflicted, indure Injuries, forgive Wrongs, Pray for Others, yea, for thy Enemies.

20. Observe Friendship with Constancy, fasten that knot; and if it be loosed, tie it again. Reconcile those that are fallen out, Strifes and Contentions which are Bane of Charity, Extinguish and Wipe away. 21.

21 Interpret all things from others in the best sense; scorn none, nor detract from any; neither provoke 'em by Rail- ing or Opprobrious Terms; but give to all that honour that belongs to 'em.

22. Let thy gesture be without Affecta- tion, yet not Phantastical; and let thy Countenance be Free, but not Lofly, and Chearful, but not Lowring; let thy Speech be Sober, Simple, and Harmless, without Deceit or Flattery, and without Mimical Actions, like a Stage-play.

23. Be sensible of the hand of God un- der all Afflictions; and think with thy self that he does nothing without a Cause, and let that keep thee, humble, and put thee up- on a serious Reflection on thy past Actions.

24, If Reproaches, Revilings, and other Injuries be thrown upon thee, strengthen thy Soul in God, and under-go them both with Courage and Constancy; and, as far as thou art Innocent, with Rejoycing.

25. Under all Afflictions be silent, let the Causes be what they Will; for it argues Impatience to Complain: Beware therefore that thou accuse neither Hea- ven nor Men; for none is more injuri-

ous to thee, than thou to thy self, if thou be Impatient, Righteous is the Lord, and true are his Judgements.

26. Be sure take heed, least under thy Afflictions thou forgettest thy Creator, and seekest Deliverance by indirect means: For many have stumbled upon this Rock, and been broken to pieces by it: For such men wou'd prescribe to God, and have him directed by their foolish Fancies: *But who hath directed the Spirit of the Lord? Or being his Counsellour have taught Him?* 'Tis a vain thing to attempt it. Therefore to be willing to tarry till God sees good to deliver, is the way to hasten our Deliverance; but to go about to deliver our selves, and throw off the Burden that God has laid upon us, is the only way to bind it on the faster, and to keep back that deliverance, which (for ought we know) may be at the Door. And therefore,

27. If the Times compel thee to suffer for Righteousness sake, be not afraid: The three Children lost nothing by being in the Fiery Furnace, so long as there was a Fourth there with them, which was the Son of God.

28. In times of Affliction especially, throw away all vain desire of Riches; despise the World and all the Allurements of it, whether they be Honours, Pleasures, Friends and Acquaintance, or whatever else. That which keeps down thy Affections from mounting to Heaven, and soaring Above, is a dead weight, which thou hadst better be without.

29. Whatever thou lovest, take care to keep thy Innocence; If thou lovest all the World, and keepest thy Innocence, thou mayst yet be a Gainer. But if thou lovest thy Innocence, then indeed thou lovest All, and thy Lots becomes truly Unvaluable.

30. if thou wouldst preserve thy Innocence, make Gods Word thy Rule, and humbly implore the gracious Conduct and Guidance of his holy Spirit: For he it is that leads in the way of Righteousness, and in the midst of the Paths of Judgment; and he has assur'd us in his Word, That if in all our Ways we acknowledge him, he will direct our Paths.

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